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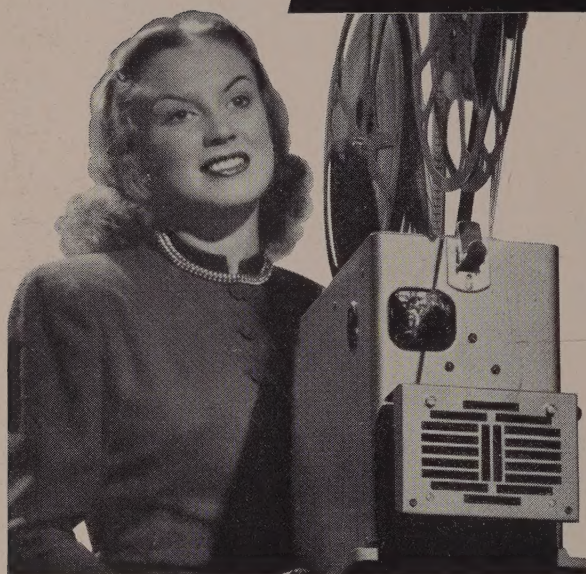
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December, 1948

Volume XXV

Number Three

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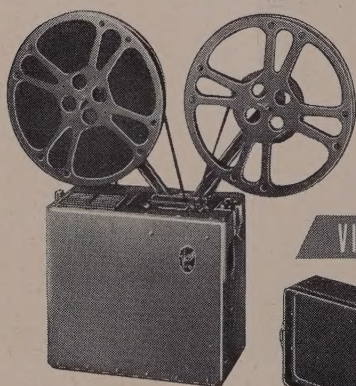
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By Earl Riney

Love is the dearest commodity in life,
the thing for which we pay highest.

There is more to life than increasing its speed. — Gandhi

To murder anyone means to put him out of existence, in as much as life and usefulness are concerned.

It is a great comfort to find somebody as stupid as we are at our worst, but sometimes it entails quite a search.

Children learn self-control by controlling; they learn to make decisions by deciding.

The individual worried about his education should get some books from the public library and make a university out of his armchair.

Christ's busiest days were prefaced with the notice that "He arose a great while before day and prayed."

Some get discouraged before the game is over; others keep on until the whistle blows — and win.

The best discipline is that which helps the child see and experience the consequence of good and bad behavior.

The happily married avoid criticism of their mates, particularly in the presence of others.

If a man endeavors to think and act creatively in accordance with the higher truths of life, then he can help the world to go forward, regardless of his position in life.

Let the man who feels defeated go out of his way to perform one act of kindness to at least one creature every-day, and there will be very few nights that he feels crushed, beaten or useless.

The person who really makes the greatest business strides, in my observation, is the one who studies the men he works for, as well as, the work he does.

Dare to believe in anyone and he will gradually return your belief; he will open his mouth to you, he will gain confidence in you, he will finally believe in you.

Complaining opens the door to many evils, it crowds out "faith, hope, love these three," and lets in doubt, discouragement and bitterness.

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THE EDITOR'S DRAWER

The Christmas Issue

Many new subscribers will receive the December issue of *Church Management*. Some may have subscribed to start with this number with the thought that this is the annual Christmas issue. They may be disappointed. For a number of years we have used the November number for the Christmas programs, sermons and other material. Such publication gives the readers a better opportunity to use the suggestions in their current Christmas programs.

We have a few copies of the November issue in our files. New subscribers who are disappointed in not finding Christmas material in the December issue may request these copies. They will be sent, without cost, so long as the supply lasts.

William H. Leach.

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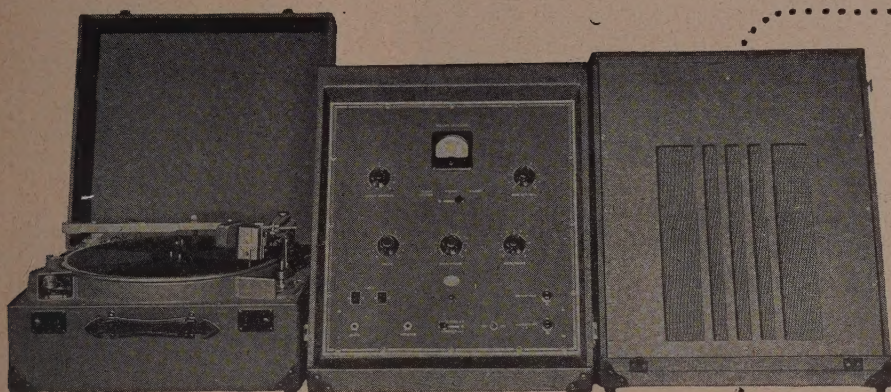
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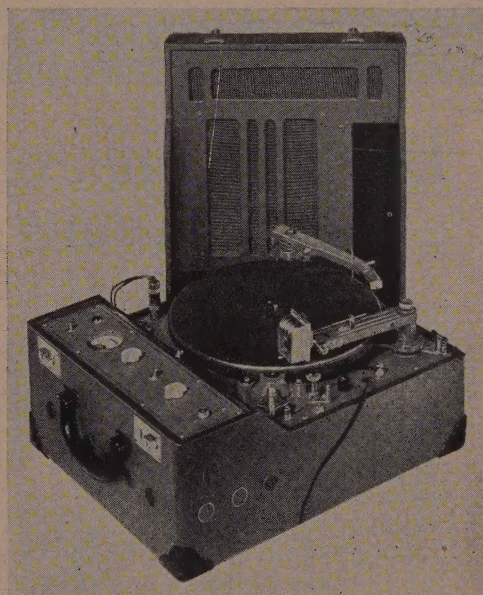
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Ministerial Oddities

Collected by Thomas H. Warner

The Bible

A minister was visiting a home. Before leaving he asked for the family Bible so that he could read a chapter of Scripture. The father said, "Bobby, go and get the Bible. You know, the big book that we all read so much." Bobby soon returned carrying a big mail order catalogue.

* * *

This item appeared in a paper some time ago. "It is noted as an astonishing fact in Presbyterian Scotland that the Confession of Faith, or rather the volume which contains it, is out of print. An ex-moderator spent a whole day in vainly searching through the shelves of new and second-hand booksellers for a copy. It is even said that in the land of John Knox few Presbyterian ministers have read the Confession from beginning to end, although they have signed it as expressing the doctrines which they hold and preach."

* * *

Big family Bibles are frequently receptacles for all manner of valuables, according to an English paper. "Indeed the holy Book is a sort of safe, and old Bibles picked up at auctions reveal curious treasures of every imaginable sort. One dusty tome testifying to the saving qualities of a former owner, no fewer than fifty sovereigns being securely fastened between its pages.

"According to an insurance agent, whose round is in a squalid locality of a large city, money is frequently kept in Bibles by poor people. A laundress, blessed with an intemperate husband, showed the collector her little treasury, which she kept between the leather of the back of a colossal volume."

* * *

In 1943, according to a dispatch from Augusta, Georgia, the library regained a religious book borrowed in 1812. It said: "The young men's library here received a letter from the Milwaukee Public Library today along with a book labeled as property of the Augusta Social Library.

"The volume, 'Mistakes in Religion Exposed,' by the Rev. H. Veen, was published in New York in 1810. It was borrowed, so a notation read, in 1812."

* * *

According to the Guthrie (Oklahoma) Leader some years ago, the new pastor of the Christian Church was likely to lose the confidence of his beloved flock.

During a sermon he stopped and asked, "How many of you have read the Bible?" Fifty hands went up. "Good," said the pastor. "Now, how
(Turn to page 24)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXV
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DECEMBER, 1948

Religious Education As She Is Practiced

IN the November issue the editor raised the question as to whether the pastor knew just what passed as religious instruction in the classes of his church. A challenge has arisen to show what I meant. So here are some actual instances. I assure you that they are accurate. The churches in which the instruction took place were all respectable. The only reason one could give for not believing that this type of instruction is in the regular schedule of these churches is because my visits were during the summer seasons when the regular teachers might be on vacation.

1. I was to conduct the morning service in a church of substantial size in an eastern metropolis. When I arrived at the church the adult class was meeting in the nave so I took a seat with the group of some thirty-five men and women. The teacher, a very confident man of Scotch heritage, was addressing the class. The lesson was on the passage of the Red Sea by Moses and the Israelites. The teacher had a son who was in service in the British Navy and he had recently received a communication from him. This formed the basis of his exposition of the Bible text.

He told about the experiences of his boy and read, in part, from the letter:

"Yesterday," wrote the tar, "we were in the Red Sea through which Moses escaped from Pharaoh. I spent most of the day fishing for red herring. There are plenty of the fish here. That is why the water looks red."

The teacher raised his eyes for an explanation.

"My boy is a natural clown," he said. "He is kidding about the red herring. That is just one of his jokes."

Then he took up the letter again.

"I would probably have caught a bushel of

these herring but my hook took hold of one of the wheels of a chariot, which had been stuck in the sand from the time of Moses. I got it to the surface, then the hook broke and it slipped back into the water."

"Of course, there he is telling the truth," said the teacher. "If we believe the Bible, and I certainly do, his hook was caught in one of Pharaoh's chariots. If that chariot wheel had not slipped off the hook he would probably have had one of the most priceless possessions of antiquity. But it does prove that the Bible is true."

2. Another city church but this time farther from the coast. It is a church with a socially liberal background. So I was hardly prepared for the lesson of the adult class. The discussion was on race relations.

Said the instructor.

"I am glad that my turn to teach the class came today. For I believe that my experience has equipped me for this particular lesson. I was brought up in a community near the Mason-Dixon line and have always had more or less to do with Negroes. I can say that I understand them.

"The average white man in the North makes a mistake in the way he deals with the blacks. In trying to be nice to them he ignores the basic psychology which I have. The Negro must be bossed; he is uneasy if treated as an equal. He respects the man who gives him orders.

"As an illustration let me tell you of a recent experience I had. I was in a Pullman car on an over-night trip. Several of us wished to get to bed early. My friend called the porter and asked him if it would be convenient for him to make up the berth. The porter mumbled something but made no move to get the bed ready.

"Then I called the porter.

(Turn to page 82)

How to Register Social Concern

A Sound Strategy for Protestants

by Ellis W. Dana

"I move the following resolution," says the speaker. The motion is seconded and passed with a majority vote. "This is the voice of the church," says the casual observer. But is it? Mr. Dana, executive vice president of Wisconsin Council of Churches, shows the limitations of this practice and gives instructions for effective ways of registering concern.

NOT since the Reformation have the attitudes, the actions and the strategies of churches and churchmen in one nation mattered so much to so many people in the world as every impulse, wish and act of American Protestantism matters today to the Western world in its suffering need and in its great battle of antagonistic ideologies and conflicting loyalties.

No half-measures are enough today. Every hamlet, village and farm—every town, city and home—must listen to our Protestant "Paul Reveres" who are sounding the alarms to wake up and act—to protect great heritages—heritages which can only survive through Protestant action.

A soundly conceived Protestant strategy is imperative, if we are to marshal our resources effectively, as we face today's crucial needs. And registering social concern is no small part of this strategy.

It is desirable to be enrapport with everyday leaders and movements, if we church leaders wish to resolve, pronounce or to influence—or if we wish to handle issues. We cannot be respected if we choose to pronounce in areas that we have not studied sufficiently.

One layman took his minister to task for passing judgment on a recent telephone strike, "How can you know so much about the telephone business, in so short a time, when even in my industry no engineer in one department would dare pass judgment on the affairs of any other department? Furthermore, before speaking or acting why not talk it over with laymen in your church on both sides?" These are important reactions. For the minister can be individual in his witness for God, but as a spokesman, he must be democratic and respect a proper delegation to speak. At the very least, the minister should be fair and representative, to all differences of viewpoints among his laymen.

The minister should be more inter-

ested in supporting a principle involved, than in backing any one of the litigants in a controversial issue. Moreover, the minister has no right to expect that he can be all things on an issue as a church leader—judge, counsel, jury. For it is not fair and it does not work in church life—any more than in the legal world.

We need to use a "problem-solving approach" which is deliberative and creative, just as an engineer, a doctor or a lawyer uses one. Just to protest is increasingly ineffective. Besides, often we have not earned our right to pronounce. As we have already said, we need disciplined team work—yes, a "disciplined" and trained "voice," if we are to express God's will and carry out Jesus's way. Too few of us analyze what a resolution or pronouncement is, or does.

Resolutions

A resolution is an act, or process of resolving—of reducing something to its simpler form. It's supposed to be a result and aims to show thinking. It is an act of analyzing, or of converting a complex idea into a simpler one. It is the answer—a solution of a question, or problem.

Too often, we simply give conclusions which are not enough in Protestant democracy. We must show our facts, our reasons in order to establish our conclusions. We require that of our political leaders. Why should we offer the public any less?

We should test ourselves—are we willing to show the public our facts about issues, our sources, our deliberations, our care in study, our whole process and our representative—"disciplined" method of deciding—an honest evaluation of who we are and what we are entitled to do as church leaders?

Pronouncements

A pronouncement is a declaration—a formal or official announcement by one who is in position to pronounce—in position to influence; or one in authority. It is rather assumed that he will

act after pronouncing, but we church leaders too often forget to act and simply move on to the next issue.

Voice

What is a "voice," as used by so many Protestant ministers, and so little understood by most laymen? Well, we have in mind a "witness" from God. But, of course, in Protestantism this is largely an individual question. We do not wish others to speak for us, especially when unauthorized. We resist "self-appointed" spokesmen and those who abuse their ministerial privileges by failing to disassociate their own individual "witness" from their position, as only one leader in the church.

I would like to cite one leader who "practices what he preaches"—Methodist layman George Stoll of Louisville, who has become nationally recognized in such magazines as *Time* and *Reader's Digest* for his positive, and constructive work with prisons and city agencies. He and his 200 laymen who study, co-operate and refrain from criticism are using a problem solving approach. This is so different from resolutions and pronouncements that it has deservedly become national news.

In Louisville, this group of laymen is becoming famous for putting Christian idealism to work in civic life. As the Committee on Institutions of the Louisville Council of Churches, it is applying its own method to the problem of local crime. The committee, composed of 200 lay members, is divided into subcommittees—penal, health and child care. The committee avoids public crusade and reform work. It concentrates on first getting all the facts and then making constructive suggestions. It serves such institutions as the Central Kentucky State Hospital for the Insane, the State Reformatory, the Juvenile Court, the Detention Center, and the General Hospital.

The sparkplug of this committee is a small bespeckled 58-year-old business man named George Stoll. As the nationally told story goes, one Sunday in 1947, Methodist-layman Stoll left church after a specially fine sermon. He overheard someone say, "I've heard a lot of sermons like that. They inspire you to do something for your fellow-man, but they never tell you what to do or how to do it." Then and there, Oilman Stoll decided to do something



Old Railroad Station Now Serves Happy Children

Railroad Depot to Parish House

by Geo. E. Bergman

ST PETER'S Episcopal Church in Tecumseh, Michigan, was built in 1833 so naturally it had no youth facilities so necessary today to hold the youth of a church's congregation. Allan L. Ramsay, the rector, realized this and set about to give his congregation a parish house wherein youth could enjoy itself and other parish organizations might also hold their meetings.

On a lot adjacent to the church set the old New York Central depot of Tecumseh, long idle and unused by the

railroad. A little correspondence with the railroad and arrangements were made for St. Peter's to take over the long unused depot for their church work. Men of the parish soon remodeled and partitioned the old depot and with the help of all members of the congregation in donations of time, energy and furnishings a worthwhile church center not only for youth organizations but other church work soon had a home for their activities.

During the week, the Boy Scouts, Girl Scouts and young people's league make use of such facilities as the workshop, complete with jig-saw, lathe, etc., the kitchen or the juke box, ping-pong table, shuffleboard or motion picture machine. When youth is not being served, the various women's organizations may be found meeting here. On Sundays the old depot holds the church Sunday school.

As Mr. Ramsay says: "The old station turned parish house and youth center has put new life into this old parish and given our young people a clean environment for their youthful fun and entertainment."

about it. Stoll made the rounds of Louisville churches — sometimes as many as six on a Sunday, button-holing laymen, questioning pastors—for names of those who would help in conscientious community work. This has now become national news, because it is so needed in Protestantism and because it is positive and constructive rather than merely "negative" and "protesting." What a contrast with our pronouncement method.

Pronouncements a Carry-Over

Pronouncements are a carry-over from an earlier day, when the church was more authoritative and more central in community life than it is today. Because of this change, we should use both the resolution and pronouncement more sparingly and certainly with more care in preparation, so that they will actually mean something. As it is, too many of our church laymen, editors and public officials discount accordingly and often ridicule us as ineffective except on issues of accepted and, perhaps, general agreement.

Every local church, every denomination — yes, each group should have a system for handling controversial social issues that recognizes what we have set forth here. It should provide a

handling that is no less effective than that of its strongest supporting denomination to make doubly sure it is truly representative. In fact, with councils, this procedure should be even more safeguarded, because most councils are very loosely organized and have no authority, sovereignty or delegation, to speak for its member denominations or churches. A council relies heavily upon the fortuitous circumstances of council leadership, which is often timid or weak or "cowed" by pressures. A resolution of an exclusive committee procedure, such as we have in Wisconsin, should be adopted. This committee should not interfere, nor postpone, but should offer a disciplined procedure showing care, wisdom, judgment and understanding.

Wisconsin Experience

In our reorganization in 1945 and 1946, the Wisconsin Council of Churches, with new constitution and later with new articles and by-laws of incorporation, took a needed step in this direction. This was done after a most careful evaluation of the constitution and by-laws of eight other state councils. Here is the paragraph, which is proving to be a most helpful guide in registering social concern.

No pronouncement or resolution of

an officer, member, department, commission or committee, which may appear to express the judgment of official representatives of the churches or Council, may be released to the churches or general public, or be transmitted to government officials or other persons, until it has been submitted in writing to the Executive Committee and the Executive Committee has approved the proposal, by at least a two-thirds vote of its members.

In contrast, the quick process and easy method by which many Protestant groups choose to pronounce has seemed to defeat in part their original purpose, at least in the eyes of the general public. There appears to be a need for a more sound and thorough approach, before statements are made public. Too often, in trying to represent others, both individuals and institutions, statements fall short and, thereby, misrepresent. This is sensed by the public and resented by the individuals and institutions.

Besides, seldom does any single church attempt to speak its collective mind publicly, even though its minister may properly choose to do so, as an individual and as a leader on his own personal responsibility. If this be so, then how much more careful should these leaders and others be in speaking

out publicly through a council, when in theory and in fact, a council is a projected representative body of individual churches and separate denominations. Before resolutions are passed and pronouncements are made, therefore, the council should deliberate more carefully, to be sure its advocated position has been thoroughly and soundly arrived at, and represents a large majority of the individual churches and denominations.

The voice of the churches must be a true one. If it is to be fair to its Protestant democratic faith, it must be truly representative of its constituents. Too often resolutions and pronouncements are not formulated in a truly democratic group process.

Council Commission Approach

Each Protestant group whether denominational, or interdenominational, should have a carefully selected—appointed or elected—cross section, representative group, of leaders to study and analyze social questions. Such a commission called a Commission on Legislation and Citizenship has been formed by the Wisconsin Council of Churches.

With its headquarters in the capital city of the state, it has set forth, under its young and able chairman, sound objectives. It has a highly representative and specialized group of leaders who are largely chosen to represent a certain field in which they are outstanding. It is representative of clergy and of various professions, weighted in membership on the side of Protestant laymen. With a clergyman as chairman, it has a layman as vice chairman and a woman educator as secretary. It has subcommittees delegated to focus upon and study issues in priority of their urgency. Its membership is made up of two lawyers, a doctor, two university professors (one a sociologist and another an economist), a renowned colored leader, a proprietor of a farm machinery distributor, manager of a consumers cooperative, woman inter-church council leader, a woman representing education, a public relations director of a labor group and a university pastor—with a state senator and city manager as consultants.

The commission has six main objectives: (1) through research, securing and understanding the facts; (2) by interpretation, stimulating discussion and evaluation by our Protestant clergy and laymen; (3) providing a two-way channel for expressing social concern within Protestantism by sharing facts, interpretations, and viewpoints, to and from the churches and denominations; (4) setting forth facts, reasons and conclusions together, so that all Protestant leaders can be helped to decide

for themselves; (5) discovering the most effective ways to handle various issues, so that the Protestant strategy will be sound and so that, even in a hearing, the spokesman is respected, because of the care taken in his preparation; (6) registering matured social viewpoints with intelligence at the seats of authority, whether that be in county seats, state capitol, or in Washington.

Earning the Right

In due time, this commission and its members will earn its right to be heard and will be invaluable to sound Protestant strategy in registering social concern—working, of course, with the Council Executive Committee, directors and delegates and with the Council Commission on Research and Information. As time goes on, it will also receive many referrals for research study and evaluation.

This indicates, in outline, what can easily be done by any Protestant group. The able, busy laymen are challenged by this sound concept and approach, particularly since it so largely respects Protestant democratic processes. It will not only assure a "truer" voice, but it will, in time, anticipate issues and problems. It will understand better the administrative responsibilities of leaders, who are in positions of authority in areas where changes must be made.

The commission is already considering UMT, relations of church and state, displaced persons, juvenile delinquency, relations of labor and management and temperance. It is working in close cooperation with the Special Temperance Committee. It works from a sound understanding of what constitutes a sound Protestant Councillar approach.

Protestant Procedures

In Protestant churchmanship, moving from the personal to the social, from the individual to the community—has never been easy. Today it is even more difficult, so complex has our society become and therefore so necessary does our choice of objectives and methods become to realize our objectives. In one way or another, registering social concern involves the community, directly or indirectly. For the object of our concern is almost always apt to be a community problem, whether it be gambling, temperance, or juvenile delinquency. This lays down certain requirements, if we are to be effective and sound. Such questions as these arise.

What is the problem? What are we trying to achieve? How are we to achieve that which we have in mind, as objectives? We cannot assume that we know the problem, nor the best steps to take. Action may be glamorous and "soul-satisfying," even uplifting. But, if misdirected, where are we as Protestant ministers or laymen? What

is to be gained, if we are judged by wiser leaders in other areas of the life of our community, if we are seen to be merely those who "don't know where we're going, but we're on our way"?

Protestant attack on today's problems does not mean that we are always effective. Very often, we are amateurish in both our objectives and certainly in the methods we use. How much careful planning do we do—defining, organizing, forming our policy, obtaining our support and, in general, marshalling our resources effectively? Actually we need study; we need comparison; we need time and patience. This takes effort and often postpones immediate results.

There are many reasons "for undergoing the arduous, time-consuming, often irritating, and certainly unglamorous work of defining the problem, outlining goals, and deciding on major policy." It is certain that the work entailed is never popular and seems to hold back many who enthuse over progress and it does take time; yet, this is absolutely essential if registering social concern is to be effective and if it is to succeed.

AS A LITTLE CHILD

One came to this world as a little child
Receive Him so
There is always room in the barest
home
For love to grow.

One came to this world as a little child
And still He stands
In the hush of tears at the full of
years
With outstretched hands.

—Lilla Vass Shepherd

Christmas, 1948

FORMS ORGANIZATION TO QUIT ORGANIZATIONS

Franklin, Indiana — OEPQO — Organization to Encourage People to Quit Organizations—has been formed here. It was proposed by Dr. Howard W. Stone, pastor of First Presbyterian Church.

OEPQO has no officers, no dues, no meetings, no activities, no projects. Its motto is "Be a Quitter." Its password is "No."

Dr. Stone said his purpose in forming the organization was to help members save time for family life and church duties. He also remarked:

"If more people learned to say no when asked to join another organization or become an officer of this or that group, they would be able to spend an occasional evening at home with their families.—RNS.

Give the Local Church a Break

by William H. Leach*

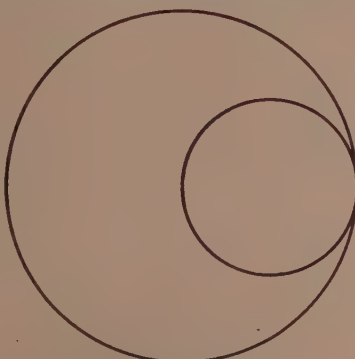
WE ARE living in an era of expanding horizons. Practically every field of human endeavor views its work as global. There is the United Nations organization with the educational, social and political programs. Labor concepts are becoming global. The church, before many of these others, had a large vision of its task. Today it is but one of several. But the new World Council of Churches places the churches among the human agencies which limit their program only by the limits of humanity.

In a day such as this it is too easy to forget problems of the local church. Our leaders in the expanding movement may, in fact, be basing their idea of the local church on an inaccurate picture. While this article is not written primarily for these leaders we hope that they will give some attention to the diagnosis and the remedy suggested for an illy-nourished local church.

One usually thinks of the local church as a group of spiritually minded people interested in the development of the Christian community, at home and throughout the world. Perhaps the year book says that the local church has 500 members. It is easy to assume that means 500 people who are sharing the responsibilities of church membership. Of course that is a wrong impression. There is a period in all denominations when they are young that a church of 500 members does mean just that. But as denominations get older there are fewer and fewer people who participate in the activities of the church. Today a membership of 500 people means that you have approximately 125 at the average Sunday morning service.† Then there is a still smaller number who can be counted on for the sacrificial giving and physically tiring service of the church program.

I have found it helpful to visualize this with two circles. I do not put the smaller one at the center. That would indicate that the heart of the church is in the official board. That is not true in all instances. The official board may be as negligent in its loyalties as are the members. So we place the inner circle in a different position.

My observation is that the inner circle in the average local church has been growing smaller, year by year,



THE DEVIATING CIRCLES

Large circle represents enrolled membership of your local church.

Small concentric circle represents the loyal inner circle.

during the past two decades. Ministers have been trying to find methods of enlarging the inner circle. It is safe to say that if, in your church, that inner circle is continuing to grow small your church is sick; if you have found a method of enlarging the inner circle your church is healthy. The important evangelism for our day is not the methods of getting new members for the church but rather, developing the proper method of instilling in the lives of our present members those qualities of devotion and leadership which should be peculiar to Christians. **What Is the Cause of This Degeneracy?**

There are several causes which have brought this condition upon us. First there is the very natural one that our churches are growing old. We have passed the days of youthful enthusiasm. We have lost our desire for courageous pioneering or physical sacrifice. Let a

new gospel sect arise and we see the enthusiasms which we have lost. Take the per capita giving, for example. People marvel that some of these new religious sects receive from people in the lower economic strata much larger per capita gifts than do the older churches comprised of the middle class or well-to-dos. Some give a ready answer and say, "they tithe." But a better one is that the inner circle does not exist to the extent it does in our older churches. Fifty members mean fifty members; one hundred members mean one hundred members.

A second cause is the growth of social and religious tolerance. Local churches flourished best when creeds were definite and members believed that they possessed the only true faith. The growth of tolerance brings the world nearer to the spirit of Jesus Christ but there are a lot of people in the world who are still more moved by prejudice and dislikes than they are by the broader and more Christian spirit of tolerance. When a Baptist reaches the conclusion that immersion is not necessary, one reason for being a faithful Baptist has disappeared. This truth is well illustrated in the failure of the liberal Christian groups such as the Unitarian and Universalist to reach large numbers of people.

Another cause is the mechanical age with the automobile which has made it so convenient to absent oneself from church services. I can remember when the first automobile came into the parish I served. I recall when the family absented themselves for the first time, to drive away to see their cousins. I recall an embarrassed wife who came to my study to explain and apologize for the absence. Then one by one other cars were purchased. Within a few years Sunday absences were taken for granted. People did not apologize for staying away from the services; they apologized for attending church.

The depression years gave the churches terrific punishment from which they have never recovered. This is evidenced in the financial records. People without incomes were hesitant about attending services. The job of pastoring was not well done. The number of contributors declined. We have never gotten them back. You have on your roll at the present time some who got their first experience in absenteeism at that time. I think that careful pastoring could have prevented this deflection



William H. Leach

*Editor, "Church Management."

†Based on the study on church attendance made by Mr. Roger Babson. The percentage is doubtless greater in some areas.

in loyalty but ministers and financial secretaries complicated the situation by trying to get money for the church when there was no money to get. The result was a rapidly decreasing circle of loyal people.

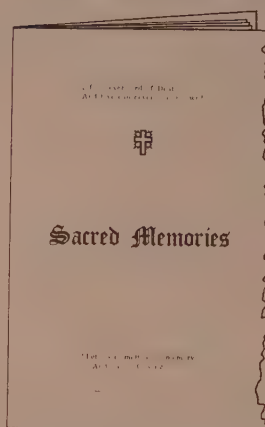
Our churches have had two catastrophic failures in our generation. The first was the failure of competent pastoral counseling in the years of the depression. The second was the failure to rebuild the depression financial losses in the war years. Had churches planned and executed some method for collecting church pledges from their members during the war years the result would have been many more dollars and, in addition, more loyal members for the postwar years.

Perhaps, more than any other cause, is the mind of today which is the direct result of the New Deal philosophy and emphasis on human rights. It is quite possible that Mr. Roosevelt and those who surrounded him did have a two-pronged philosophy—human rights and human responsibilities. But the masses grabbed the first and neglected the second. The Christian Gospel is based on the concept of the rights of the individual but at the same time, it presses the matter of individual responsibility. "This do and thou shalt live." It is the emphasis on the second which builds churches and voluntary service organizations; it is an emphasis on the second which supports commercialized recreation which is flourishing as never before. It is hard for a socially minded church to accept the situation but it is a fact that the new emphasis on rights has curbed church attendance and voluntary social activities.

Then, there has been the multiplication of social agencies which has sought for leadership in the churches. No community is too small to fail to appreciate that the many social agencies—most of them commendable in purpose—create a serious condition of social overlapping. In one small rural community we recently visited we counted eighteen social agencies and churches which were serving a total of approximately eighteen hundred people. The study showed that the real leadership was duplicated in several societies. The question asked by one of the observers was not without point. He asked: "When do you get time to read a good book?" He might also have asked: "When do you get time to go to church?" Until some way is found to coordinate the activities of all of these agencies, including the church, there will be no remedy for the chaos caused by this competition of commendable causes.

What Is the Cure?

Some of the methods are quite obvi-



A SERVICE TO THOSE WHO MOURN

Bernard T. Drew, minister of Grace Congregational Church, Framingham, Massachusetts, has a splendid method of extending the service of the funeral. The service is typed on pages 4½"x7" and then bound in the attractive covers as shown in the illustration. The inside front cover carries data of the service. The cover is made of a heavy grade deckle-edged cover stock. Printed with black ink.

ous. First let the minister pastor his entire congregation and not merely those in the inner circle. Check your own program. You will probably find that most of your pastoral energies go to the folks in this inner circle. That is not the way to make the circle larger.

The clergyman is not, alone, at fault. I have noticed that in church-wide visitation programs laymen spend most of their calling time with the folks in the inner circle who do not need the attention, and give little attention to the marginal group. In the conduct of the every member canvass the loyal group gets the largest amount of attention.

The preacher preaches to the inner circle. The pulpit announcements reach only the inner circle. The religious papers are edited and sold to those in the inner circle. A specialized vocabulary grows up in this group. They talk a language others do not understand. The result is a process of spiritual inbreeding which is devastating to any plan for a larger and more active society.

By the simple law of least resistance all of the denominational and interdenominational promotional programs are directed at this little circle. The pressure goes on the minister, he puts it on his loyal group. And, believe me, one does not have to have unusually keen ears to hear rumblings of discontent from this group. If, one by one, they reach the conclusion that too much pressure is put on them they move out of the circle and it grows still smaller.

If the minister, and the denominational agencies, will direct their efforts at the larger group it will do a great deal to stop the inbreeding which is so evident.

There are many very useful techniques which a church can use. One immediately at hand is direct mail. Letters and publicity can be mailed to

every member—not only to those in the inner circle. The distribution of the weekly church bulletin should not alone be to the Sunday congregation; it should be mailed to those who were absent. Every church can invest, advantageously, in an addressing machine which has stencils with the entire list of families. The average minister can step into his office Monday morning and select the stencils of those absent from the Sunday services. Let these people receive a bulletin, a post card or some reminder that they were missed at the services.

If a more pretentious bulletin is published it should be distributed to the larger group—not merely handed out in the church. When special funds are raised do not limit the appeals to announcements in the church, send out letters to the entire group. The constant flow of well written and well directed publicity can create attention in the larger membership of the church.

Then, also, there are evangelistic and social techniques available. The average church should plan a thorough visitation of the parish at least once each year. As the plans are consummated let the visitors know that the main objective is to secure the interest of the marginal members of the church. If necessary excuse them from calling on their faithful friends. Work for the indifferent ones.

Church suppers and social evenings arranged by areas will help to enlarge the inner circle. Regional social gatherings make a good approach to the subject. But, above everything else, the pastor must direct his calling efforts at this larger group.

The development of plans for better pastoring will help the situation. No minister can give adequate pastoral service to a church of six or seven hundred members. But he can institute procedures which will work to that end.

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The Minister as a Therapist

by David A. MacLennan*

This is the third article in the series by Dr. MacLennan, under the general theme of "The Obligations and Opportunities of the Christian Minister." In the January issue Dr. MacLennan will discuss "The Minister as a Workman Unashamed."

IN British dictionaries such as the Oxford English Dictionary the word "therapist" does not appear; it is an American improvement on the more pedantic word "therapeutist". In either form, the meaning is clear: one skilled in the art of curing disease and maintaining health. Few would dispute the ancient claim that the Christian minister at his best exercises the ministry of a therapist in his pastoral office. Is not an old and beautiful name for our calling "the cure of souls"? In French Canada, as in every place where French is spoken, the local priest is known as the cure. In English-speaking Protestant circles, vague recognition of this feature of our work may explain the facility with which laymen address us as "doctor"!

That we may be more helpful physicians of souls, men of the quality and resourcefulness of Doctors Russell L. Dicks, Seward Hiltner, and Carroll A. Wise, labour through books and clinical discussions to instruct us and share their valuable insights with their brethren in the ministry. *The Art of Ministering to the Sick*, published ten years ago, remains one of the best source books in this field.

What of the therapeutic value of sermons? Expert advisers in the field of religion and health would give qualified answers to the question. Commonly, sermons are not given a high place on the list of remedies for victims of spiritual maladies. Obviously sermons cannot deal with a particular patient, if only because a monologue cannot uncover the inner condition of the listener. Moreover, notwithstanding the clinical training of theological students, few of us are qualified to speak on what is now known as psychosomatic (mind and body) medicine. Nevertheless, it is noteworthy that Dr. Dicks acknowledges and commends the preaching which arises out of intimate knowledge of people, and of what Emerson called "first-hand acquaintance" with God who is the source of health. "Ministry to the sick," Dr. Dicks writes in a recent volume, "starts in the pulpit."

His particular reference is to the preparation of our people for the ministry of their pastor in crises of illness and death.

In the pulpit, the preacher as therapist must confine himself to generalities as far as individual cases of need are concerned, or his usefulness as a shepherd and physician of souls is ended. Committing verbal assault and battery upon a soul who may be identified is ethically indefensible. The preacher who knows his people, and loves them in Christ because and in spite of what he knows, can be an agent of God's healing grace to many who look up from the pews with half of a buried hope clutched to their hearts. An intelligent and cultured woman described worshipping in one of our churches recently. She mentioned the sermon, and then paid this meed of praise: "I always leave that church spiritually stronger." Such an experience is far more common than discouraged ministers imagine; that it is being reproduced up and down the land is one of the reasons why services of worship including the sermon survive in an age when radio, sound films, and other media of expression might be expected to have seriously reduced their number and effectiveness.

Do you recall the invitation to evening prayer contained in the Book of Common Prayer, wherein the ancient liturgy reminds those who "assemble and meet together" that one of the reasons for so doing is "to ask those things which are requisite and necessary, as well for the body as for the soul"? God's perfect will includes the health of the total personality of each of his children, and the healing of the sanctuary may be a vital means in the achievement of the divine intention. Centuries ago a man who was sick with doubt concerning the integrity of life found healing in God's house: "When I thought to know this, it was too painful for me; until I went into the sanctuary of God." Relief from spiritual depression has been given to many another since that far-off day, as he found in the fellowship of praise and prayer what none may find alone. Many inward transformations from

Isaiah down to Grenfell have occurred under the influence of corporate worship within the environment provided by the church.

The preached word has efficacy as "medicine." In the Psalmist's *Te Deum* there occurs the pertinent statement, "He sent his word, and healed them, and delivered them from their destructions." Even through us, his frail and faulty servants, he sends his word of healing and of hope, and men and women find that "even yet a present help is he." To avail ourselves of this inestimably valuable privilege of being aides of the Great Physician we must know God and our people. The parish minister has the advantage of knowing individuals one by one, and through personal knowledge being able to speak to actual conditions and needs.

Victims Rather Than Sinners

Is it not a growing conviction with you, arising out of your pastoral visitation in homes or in your own study, that numbers of people are to be regarded not so much as sinners but as victims of disease? No realistic priest or minister would minimize the strange "fallenness" of man, and it may be that we should think more of what another called the disease and remedy of sin. But consider the person described by Dr. Hazen G. Werner in the spring 1946 number of *Religion and Life* as "the psychologically and spiritually lost person," a new kind of individual, "the emergent of a city civilization, the consequence of its ferment." A human being does not need to suffer from a sense of guilt to feel lost; he may feel that he lives on Futility Street, where life is devoid of significant purpose. Jesus told unforgettable stories about three types of "lostness," and one day you may preach on the persons who resemble the woman's lost coin, hidden in a dark corner, out of circulation. From an unexpected quarter a man or woman will almost cry out, "That's what I am!" As you tell of the divine initiative, unwearied love seeking and searching through this friendly person and that helpful neighbor, and most effectually through the divine detective, Christ himself, that dissipated soul recovers a sense of significance which is surely one of the deep meanings of personal salvation. I remember standing by a half-buried tombstone in Whithorn churchyard in the southwest of Scotland and reading

*Minister, Timothy Eaton Memorial Church, Toronto, Canada.

an inscription which was nearly two centuries old. My admiration went out to the undaunted soul who had caused to be carved these words: "You think I'm forgot, but I'm not"! To assist a bewildered pilgrim to find the trail of life again, to send out a strong signal of faith and courage, surely this is to release curative power. In his autobiography, Joseph Fort Newton lists the chief sources of misery among average people. These, he is sure, are fear, anxiety, boredom, loneliness, unkindness, "and the worst of these is fear." In those five foes of healthy living you may find as many sermons on the theme: "Private Enemies."

Not psychiatrists, we are not competent to deal with abnormal emotional and mental states, but we ourselves have been patients of the Divine Physician, and we can know enough about ourselves and others to speak intelligently and hopefully to some persons who suffer needlessly. Many preachers speak at least once a year on victory over fear, aiming always to be as definite in indicating the cure as in description of symptoms. It is not enough to say, "have faith in God!" The preacher's forgotten word, "How?" rises to smite us when we indulge in evangelical generalities. Patently, the Old Testament saying is a statement of fact: "I sought the Lord, and he... delivered me from all my fears," but the steps must be indicated and can be.

What of those victims of Dr. Newton's "private enemy number four," loneliness? It is a truism that a person may feel more forsaken on occasion in a crowded city thoroughfare than on a sparsely settled prairie where at least there gleams the lights of a neighbor's home who cares what becomes of him. Intense loneliness drives certain individuals to engage in morally reprehensible activities. A smaller number of desperate spirits hurl themselves at the forbidden door of self-destruction. On the Thames Embankment one such anguished person left a note. "Do not think me temporarily insane," the message said, "but the loneliness at the end of each day is like a grey ghost. Nobody to love, nobody to care." Nostalgia may be a psychic disorder, but frequently a word from Jesus helps wonderfully. You might preach on it one day, bringing all who are "homesick under the sun" into the presence of him who said, "Yet I am not alone, because the Father is with me." He whom a poet called "the lonely greatness of the world" can do for the lonely more than they can ask or think. Such a theme enables the

preacher to summon his own people to unceasing adventures in friendliness, making the local church in spirit and in deed a society of friends.

"Never morn wore to evening but some heart did break" through personal bereavement. Joseph Parker, lion of nineteenth century English nonconformity, sometimes gave the mistaken impression that he enjoyed pontifical aloofness, but it was he who urged ministers to preach to broken hearts. Marcus Dods remarked that if he could have his ministry over again he would preach oftener on the comfort of God. Surely we need to include in our pulpit ministry teaching not only for individuals upon whom the blow of sorrow has fallen but before death strikes. Thus, a week comes and you find yourself preparing a sermon on "Good Grief," taking the astonishing beatitude of our Lord in which he congratulates the aching heart, "Happy are the mourners"! You acknowledge the bitterness which caused one stricken soul to protest,

Console, if you will—we can bear it,
'Tis a kindly wasting of breath;
But not all the talking since Adam
Can make Death other than death.

Not all our talking, to be sure; but there is a word made flesh that can make death other than defeat. That word assures us that death is a gateway to light and fuller life, a transition from the first to the second phase of timeless existence. He is our authority for believing that death may be an immediate entrance into the ampler life of God—did he not promise a penitent sinner "To-day thou shalt be with me in paradise"? In such comfortable words as we can summon from the gospel record and from the unfinished scripture of Christian experience we can inspire ourselves and our people to live as immortals "in Christ" now; to let grief work itself out; and to live in that daylight spiritualism which is the communion of saints. Why not tell them to pray for their beloved there, as they prayed for them here? As ministers of the reformed church catholic, we know the abuses of the doctrine underlying prayers for the dead, but fantastic aberrations of the teaching need not deter us from saying that what the heart yearns to do may be in accord with the mind of Christ. Indeed, it is conceivable that the earnest prayer of a believing heart for one who has entered the unseen may be used of eternal love for his redemptive purpose. A senior colleague in the ministry once said to me, "Since she went home, I find that when I pray I am nearer to her than ever before." Do you know these anonymous lines?

How can I cease to pray for thee?
Somewhere
In God's wide universe thou art to-day.
Can He not reach thee with His tender
care?
Can He not hear me when for thee I
pray?
Somewhere thou livest and hast need
of Him,
Somewhere thy soul sees higher heights
to climb,
And somewhere, too, there may be val-
leys dim
Which thou must pass to reach the
heights sublime.
Then all the more because thou canst
not hear
Poor human words of blessing will I
pray.
O true, brave heart, God bless thee,
wheresoe'er
In God's wide universe thou art to-day!

Honest Treatment

As men who walk Christ's hospital, we shall have sterner tasks to do. The new realism about sin will constrain us to deal surgically with the sins which do so easily beset us, and which impair moral health. Physicians seek to be definite in diagnosis, and not once or twice but many times, we too shall point to the root of disorder saying "thou ailst here and here." "Respectable sins" must receive honest treatment. One diagnostician called "worldliness" the sin which is admired of many. Endemic in society is that distemper called the controversial spirit. It is especially congenial to persons of Celtic ancestry, my friends tell me! When the Protestant Episcopal Church tried to translate its title into the Korean language a learned native scholar finally produced a phrase which, rendered back again into English appeared as "the Society of Contradicting Overseers!" That great communion is not the only group which could be thus described. When you treat of "contradicting overseers" and contradicting underlings, you may think of Peter, squirming under the Master's cross-examination and trying evasive action by asking, "what about this man?" To him came the unanswerable word, "What is this man to thee? Follow thou me." Another sin of saints and pagans alike is that which Henry Drummond said caused more misery than drunkenness, the sin of bad temper. Our Lord became angry, but it is impossible to think of him as bad-tempered. We might hold him before ourselves and our flock, and speak of "The Silence of Jesus." Standing before Herod "He answered him not a word." A small boy to whose attention this example of Jesus' superb self-control was called, remarked, "I guess most men would have 'blown a fuse' at that old fox!"

In preaching of sins which sicken

individuals and society, we may be impelled to express the attitude of New Testament Christianity upon the refusal to forgive our enemies. Two eminent New York preachers almost simultaneously preached on "forgiveness as a two-way street," and without collusion! If individuals are actually poisoned by cherished grudges and vindictiveness, what of nations which usurp the Lord's prerogative of dispensing absolute justice without possessing "the Lord's omniscience and mercy? Less cosmic in its effects is the sin of gossip. Religious people forget that the Greek original from which the word "devil" is derived means literally a slanderer or traducer. To speak unfairly and unkindly of another is to engage in the devil's own work, and it would seem he is in no need of assistants. St. James said that an evil-speaking tongue "is set on fire of hell."

From treating an essentially contemptible sin, you next consider a sermon on the causes and cure of anxiety. In the conventional sense, anxiety is not a sin, but it is close to it since it is due to failure to practice our faith. "The old hag Care" needs to be deported, and can be if as Charles Kingsley wrote, we "do to-day's duty, fight to-day's temptation, and do not weaken and distract ourselves by looking forward to things which we cannot see, and could not understand if we did see them." You may wish to indicate the Christian cure of this debilitating habit by using both the King James version and a modern translation of the text, "Casting all your care (anxiety) upon him for he careth for you." One twentieth century rendering gives, "His interest is in you;" another, "He has you in his heart." To take our troubles to God as naturally as a trustful child to a parent is a solvent for worry. In such sermonic treatment rich opportunity occurs for teaching on prayer, and methods of praying. Other sins and weaknesses to which human flesh is heir will present themselves to your minds, as you think of the evils associated with pride, the love of money, and moral cowardice.

As a Christian therapist, you will never declare the wrath of God toward all unrighteousness, as the apostolic preachers did, without offering as they did, the sovereign remedy for sin, God's forgiveness mediated through Christ. In our Canadian Rockies, some fourteen miles south of Jasper Park, Alberta, a snow-clad peak over eleven thousand feet high has been named Mount Edith Cavell. A majestic river of ice moves slowly down one side of the mountain and has been well called

(Turn to next page)

This Is the Altar Hour

Indianapolis Church Finds Congregation Responsive

by Amos L. Boren*



TENNYSON wrote that the altar is as a stairway "that slopes through darkness up to God." This altar-stair has been established and is used in an unusual way in the Roberts Park Methodist Church in Indianapolis, Indiana. It is a distinctive feature of the Sunday evening service. Its character is as old as religion; its operation is unique in American Methodism. On each Sunday evening, in the early part of the service, the minister of Roberts Park addresses his congregation saying:

As is customary here, about this time on a Sunday evening, we observe what we call the Altar hour. It is the period when the lights are dimmed; when the organ plays softly; when men and women are invited to move to the altar to pray. We do not insist that any come. We say that you may. We do not tell you how long to remain, nor when to go. We only offer the opportunity to kneel at the communion rail to communicate with God. If there is no space when you want to come, then sit on one of the front benches and wait for a few minutes. When someone goes, then you may have that place. We do not suggest for whom nor for what you should pray. Lay upon the heart of God your problems. Come to stay as long as you choose. This is the Altar hour.

While these words are being heard the house lights are being heard only the candles burning in the candelabra within the chancel. The organist plays the great hymns of the church. Frequently the choir sings softly such gospel songs as "Softly and Tenderly Jesus Is Calling," "I Need Thee Every Hour" or "Beneath the Cross of Jesus." Feeling the mood of the hour the chorister selects the music to be sung. "Into My Heart" or "We Are Climbing Jacob's Ladder"

are not unacceptable. The congregation needs no more. From lower floor and balcony the young and the old begin to move toward the front, toward the altar of the church.

The idea for the Altar Hour was born during the war when the minister at Roberts Park was in the chaplaincy. He was in New Orleans on one rainy Sunday evening while staging for an overseas assignment in 1942. He went to church on the Lord's day and found a small but sincere group out to worship. The minister of the St. Charles Street Methodist Church suggested that a season of prayer about the altar might be a good thing in view of the burdens of the Christian world in time of war. Several of the worshippers went forward. During the period the idea of the peace or wartime Altar Hour was born.

It was in 1946 that this erstwhile chaplain was again within the bounds of his conference in his church. On the very first Sunday evening, with preliminary preparation with the organist and the superintendent of the lights, the announcement was made. There was never the least hesitation on the part of the congregation. The strength of the opportunity was recognized from the first.

No one can truly compute the results of such a part of an evening's service. That letters from all over America have come asking about it indicate that the multitudes of visitors from every state have reported to the home pastor.

We cannot measure total results. That one lad has given himself to the ministry in the Altar Hour we know. That a separated man and wife were reconciled after both had fled to this refuge indicate that its power is not

*Minister, Roberts Park Methodist Church, Indianapolis, Indiana.

of man's making. Parents come with babies in their arms. Mothers and fathers with children home from college kneel as family groups. From the eldest to the least they murmur their prayers and leave to live in their renewed strength. From remarks made when folk leave on Sunday evenings the minister might omit his sermon, or the choir might not show up to sing, but Roberts Park must never forget or omit the Altar Hour.

One might ask, "What Scriptural authority do you have for such an innovation?" The answer is not difficult. Wherever men are commanded to wait upon the Lord, the worshipper feels a leading to the Altar Hour. Perhaps another David then will report, "I called upon the Lord, and he did hear my voice out of his temple."

The Minister As a Therapist

(From page 15)

the Angel Glacier. At the base of this immense mass of ice lies a lovely lake of vivid emerald green water, the Lake of Forgiveness. If you and I know anything, we know that from the towering and majestic figure of the Son of God, immortal and redemptive love, flows the angelic grace which provides cleansing waters of forgiveness. For multitudes of moderns, and not simply for those who have a morbid sense of guilt, we must speak Christ's healing word, "Thy sins are forgiven thee, go into peace."

Other ailments limit the usefulness and joy of many persons entrusted to our care. These may be less severe than those we have discussed, but as potent in destroying spiritual health as any. Many a quiet soul in urban or rural congregations could write his own anatomy of frustration. Many a gallant spirit has laid dreams away, and never quite overcome the disappointment and bitterness which such interment entailed. Can we not say a word of battle-hope to the frustrated? Do all things work together for good at last to them that love God? "You can make them work together for good," said a great-hearted theological professor to his students. He gave glorious demonstration of the truth he had proclaimed, when he passed through one dark valley after another. His wife's sudden death was followed by his own enfeeblement through an accident. In his last illness, Dr. Cosby Bell of Richmond, Virginia, sent the message, "Tell my students that Romans 8:28 still holds good."

You encounter a Christian who is perplexed by the leisuress of God's working. A French-Canadian wife who had endured year after year with



THE NEW YEAR

A flower unblown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes.
This is the year that for you waits
Beyond tomorrow's mystic gates.

Horatio Nelson Powers

an irascible semi-invalid of a husband once sighed to one of my parishioners, "Le bon Dieu, he is so slow!" Men and women in other situations feel similarly. You may say to them in your own speech what a great judge and prophet said to an ancient counterpart of General Eisenhower, "Stand thou still a while, that I may show thee the word of God." Hectic and impatient souls benefit from the picture a preacher may draw from this other verse in the Old Testament: "They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of God." The Christian physician should prescribe frequent retreats into quiet places with him who can teach us as he did his first followers, to "rest awhile."

Most persons live lives of quiet desperation, an observant writer of fiction observed. Outwardly carefree, even gay, they carry little white crosses in their hearts. Like an ancient king they "walk softly" all their days, concealing inner hurts. Why not speak of the sackcloth worn on quivering flesh so that others may not be depressed by their burdens; or better still, of that disguise of a prime minister described in Genesis. Joseph "entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread." To his private room he took his tears; to the world he showed a "glorious morning face." Should we not celebrate the courage which as another put it, is fear that has said its prayers?

Is it so far removed from the teaching of him who said, "But thou, when thou fastest, anoint thine head,

and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly"? Emily Dickinson knew that

To fight aloud is very brave
But gallanter, I know,
Who charge within the bosom,
The cavalry of woe.

Who win, and nations do not see,
Who fall and none observe,
Whose dying eyes no country
Regards with patient love.

We trust, in plumed procession
For such the angels go,
Rank after rank, with even feet
And uniforms of snow.

You do no small thing when you let Christ's words of healing and his spirit have free course among the gallant, often sick, souls to whom you are sent. Raymond Calkins states the simple truth when he writes that "the service which the average parish minister is rendering in bringing religious reinforcement into human lives and thus endowing them with health, sanity, poise, courage, and peace is beyond all computation. He is the ally of the physician and the psychologist and supplies what both of them recognize as indispensable to human happiness. He puts within human hearts a central inspiration which both illumines and controls their lives and destinies."

As you perform this fundamental task, it may be that it could be said of your people as they leave the sanctuary what was said of others long ago: "as they went, they were cured."

SECOND DP GROUP ARRIVES

Boston—A second group of homeless Europeans to seek refuge in the United States under the Displaced Persons Law were heartily welcomed on their arrival here by religious and civic leaders.

On hand to greet the ship's 808 passengers seeking new homes and a new way of life were Dr. Frank Jennings, executive secretary of the Massachusetts Council of Churches; the Rt. Rev. Augustine F. Hickey, vicar general of the Roman Catholic Archdiocese of Boston; and Rabbi Dudley Weinberg.

Representatives of Church World Service, interdenominational Protestant relief agency, the National Catholic Welfare Conference, and the United Service for New Americans (Jewish agency) assisted the newcomers in getting customs clearances and in making transportation arrangements to their destinations in this country.

Among the passengers were 118 Greek Catholics, 108 Protestants, 38 Orthodox, 262 Roman Catholics, and 273 Jews.—RNS

Spiritual Messages of the Great Poets

Wordsworth — The Poet of Worship

by Albert D. Belden

IN Wordsworth the genius of English poetry descends from the great heights of Milton, leaves the tumultuousness of Shakespeare's crowded pages, and enters into the quiet peacefulness of union with God through nature. There is a lovely quietness about Wordsworth which is infinitely restful and yet withal a certain massiveness which ensures dignity. When his great nature poem, *The Excursion*, first appeared it was heavily criticized in the *Edinburgh Review* with the phrase "This will never do!" and the editor of the *Review* boasted that he had crushed it at birth; but Southey replied with finer insight, "He crush *The Excursion*! Tell him he might as easily crush Skiddaw!" Lowell wrote very beautifully of Wordsworth: "Parnassus has two peaks: the one, where improvising poets cluster; the other, where the singer of deep secrets sits alone—a peak veiled sometimes from the whole morning of a generation by earth-born mists and smoke of kitchen fires, only to glow the more consciously at sunset, and after nightfall to crown itself with imperishable stars."

Wordsworth was born at Cocker-mouth in Cumberland on April 7, 1770. He was the son of an attorney. His first school saw him at the age of eight at Hawkshead, a little village among the mountains above the lakes of Windemere and Coniston. Undoubtedly the boy owed much to the splendor of the natural scenery in which his early life was spent, and fortunately at school he was allowed a great amount of freedom to roam the fields and woods and climb the mountains. In fact, he himself confesses to this influence in his poem, *The Prelude*, which describes the development of his mind from earliest years to maturity:

Wisdom and Spirit of the universe!
Thou Soul that art the eternity of thought,
That givest to forms and images a breath
And everlasting motion, not in vain
By day or star-light thus from my first dawn
Of childhood didst thou intertwine for me
The passions that build up our human soul;
..... until we recognize
A grandeur in the beatings of the heart.

His university career was at St. John's College, Cambridge, where he

arrived at the age of eighteen, and he has left behind him a noble poem on King's College where he again pays tribute to the architectural beauty of the university which played its part in ministering still further to his appreciation of beauty:

Give all thou canst; high Heaven rejects the lore
Of nicely-calculated less or more;
So deemed the man who fashioned for the sense
These lofty pillars, spread that branching roof
Self-poised, and scooped into ten thousand cells,
Where light and shade repose, where music dwells
Lingering—and wandering on as loth to die;
Like thoughts whose very sweetness yieldeth proof
That they were born for immortality.

Wordsworth, like Milton, made his pilgrimage to the Continent and to its centers of beauty, and on his return issued his first small volume of poems. He was at this time twenty-three years old and a warm, generous champion of the French Revolution. He went to Paris and there found in the revolution not beauty but ugliness and terror, and he returned to England fundamentally changed in his political outlook to qualify by his change of front, unhappily, for Browning's indignant satire, *The Lost Leader*. But though Wordsworth became increasingly reactionary in his outlook, there were times when he hungered for that passion for freedom in his fellow-countrymen which Milton revered so highly and more than once in his poetry Wordsworth appeals to Milton; thus he was ready to exclaim:

We must be free or die who speak the tongue
That Shakespeare spake! The faith and morals hold
Which Milton held.

And again he cried in 1802:
Milton! thou shouldst be living at this hour:
England hath need of thee: she is a fen
Of stagnant waters: altar, sword, and pen,
Fireside, the heroic wealth of hall and bower,

Have forfeited their ancient English dower
Of inward happiness. We are selfish men
O! raise us up, return to us again;
And give us manners, virtue, freedom, power.

Thy soul was like a Star, and dwelt apart:
Thou hadst a voice whose sound was like the sea.

But Wordsworth's peculiar contribution was the presentation of the human soul in healthful, peaceful communion with the Creator. Listen to his protest against our insensitiveness to the meaning of nature:

The World is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!

This Sea that bares her bosom to the moon,
The Winds that will be howling at all hours
And are up-gathered now like sleeping flowers,
For this, for everything, we are out of tune;

It moves us not—Great God! I'd rather be
A Pagan suckled in a creed outworn—
So might I, standing on this pleasant lca,

Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn.

His two greatest poems in this respect were, the *Excursion*, and a beautiful poem that he wrote while on a walking tour, with his sister, through the Wye Valley, called *Tintern Abbey*, the most memorable passage of which is as follows:

For I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit that impels
All thinking things; all objects of all thought,
And rolls through all things.

In *The Excursion*, Wordsworth describes a wanderer whom he met and of whose education and course of life he gives an account. Here is a typical passage in which he describes the influence of nature upon the mind of the wanderer as a boy:

So the foundations of his mind were laid
In such communion, not from terror free,
While yet a child, and long before his time
Had he perceived the presence and the power
Of greatness; and deep feelings had impressed
So vividly great objects that they lay
Upon his mind like substances, whose presence
Perplexed the bodily sense.
..... Nor did he fail
While yet a child with a child's eagerness
Incessantly to turn his ear and eye
On all things which the moving seasons brought
To feed such appetite—
Even in their fixed and steady lineaments
He traced an ebbing and a flowing mind,
Expression ever varying!

There are few poets quite so rich and quotable in pithy lines as Wordsworth, many of whose sentences have become household quotations, such as:
The child is father of the man.

Minds that have nothing to confer
Find little to perceive.

We live by admiration, hope and love.
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

Heaven's best aid is wasted upon men
Who to themselves are false.

The light that never was, on sea or land,
The consecration, and the poet's dream.

Whilst one of his most fascinating quatrains, alike for its depth of meaning as for its music, reads:

Think not 'mid all this mighty sum
Of things for ever speaking,
That nothing of itself will come,
But we must still be seeking.

There is in that stanza all his passionate challenge to us to let God make his own impression upon our souls while we quietly wait upon him.

Finally we must be forever grateful to Wordsworth for his noble and steady insistence upon immortality. Thus in *The Excursion*, he is quite explicit: I cannot doubt that they whom you deplore
Are glorified; or, if they sleep, shall wake.
From sleep, and dwell with God in endless love.

And again in the passage which closes Book V of the same poem:
That life is love and immortality,
The being one, and one the element,

There lies the channel and original bed
From the beginning hollowed out and scooped
For man's affections—else betrayed and lost
And swallowed up 'mid deserts infinite!
But, of course, his ode, *Intimations of Immortality*, is his supreme triumph in this direction. Perhaps the best quotation from it is that which represents the true climax of this noble poem:

But for those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain-light of all our day,
Are yet a master-light of all our seeing;
Uphold us, cherish and have power to make
Our noisy years seem moments in the being
Of the eternal Silence; truths that wake
To perish never
Which neither listlessness, nor mad endeavour
Nor Man nor Boy
Nor all that is at enmity with joy
Can utterly abolish or destroy!
Hence in a season of calm weather
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the Children sport upon the shore,
And hear the mighty waters rolling evermore.

Just before we part from Wordsworth we might remind ourselves of his great indebtedness to his sister Dorothy. Here is an extract from one of Wordsworth's letters to her:

I will write to my uncle and tell him that I cannot think of going anywhere before I have been with you. Whatever answer he gives me, certainly I will make a point of once more mingling my transports with yours. Alas! my dear sister, how soon must this happiness expire, yet there are moments worth ages!

And here is a poetic tribute:
... the beloved sister in whose sight
These days were passed...
Maintained for me a saving intercourse
With my true self...
She whispered still that brightness would return
She, in the midst of all, preserved me still
A poet, made me seek beneath that name,
And that alone, my office upon earth.

Wordsworth was not the only great man to owe much of what he was to a sister. One thinks of other illustrious examples, Moses, Renan, Lamb and Mendelssohn.

No one can read Wordsworth without being both charmed and deeply moved by the profound spirit of worship which throbs through all his work. There is scarcely a surer means of refreshing in oneself the impulse to

adoration, the sense of awe before the tenderness and beauty of God's work in nature, than from time to time to return to this poet in any one, or any group, of his poems.

Give the Local Church a Break

(From page 12)

Two plans have proven very effective.

The first is the geographical division of the parish into districts with a good leader appointed over each group. This leader will call on every family at least once each quarter. Where it is evident that pastoral attention is necessary that information will go to the minister. Many times a competent layman can do a better job, where only a social call is desired, than would the minister. But it is, at best, a cooperative plan.

The second plan is for the minister to secure aid for some of his less pressing pastoral tasks by enlisting a small group of competent people in various areas, who are willing to give time to needy individuals. In such a group would be found a lawyer, a doctor, a social worker, a banker or accountant and others to whom specific individuals could be referred.

Then there is always the possibility that the minister will learn to use the social agencies in his own community. Young couples needing advice on social hygiene can be referred to one of these; those who seek financial guidance will be directed to another. A legal aid society can be of much help to clergymen when problems come to him in these particular fields.

Don't think for a minute that there is any trick, or stunt, which will enlarge that inner circle. It requires careful planning and hard work. But it should be the immediate objective of every minister who seeks to strengthen the local congregation. And we think that it would be well for denominational leaders to take their eyes, for a few minutes, off the great world-wide programs which are planned and try to find some way to help the local minister achieve this objective.

THE THRESHOLD

Upon the threshold of another year
We stand again.
We know not what of gladness and good cheer,
Of grief or pain
May visit us while journeying to its close.
In this we rest,
God dealth out in wisdom what he knows
For us is best.

Thomas Wearing

how to tell the GOOD WORD

how to tell the GOOD WORD

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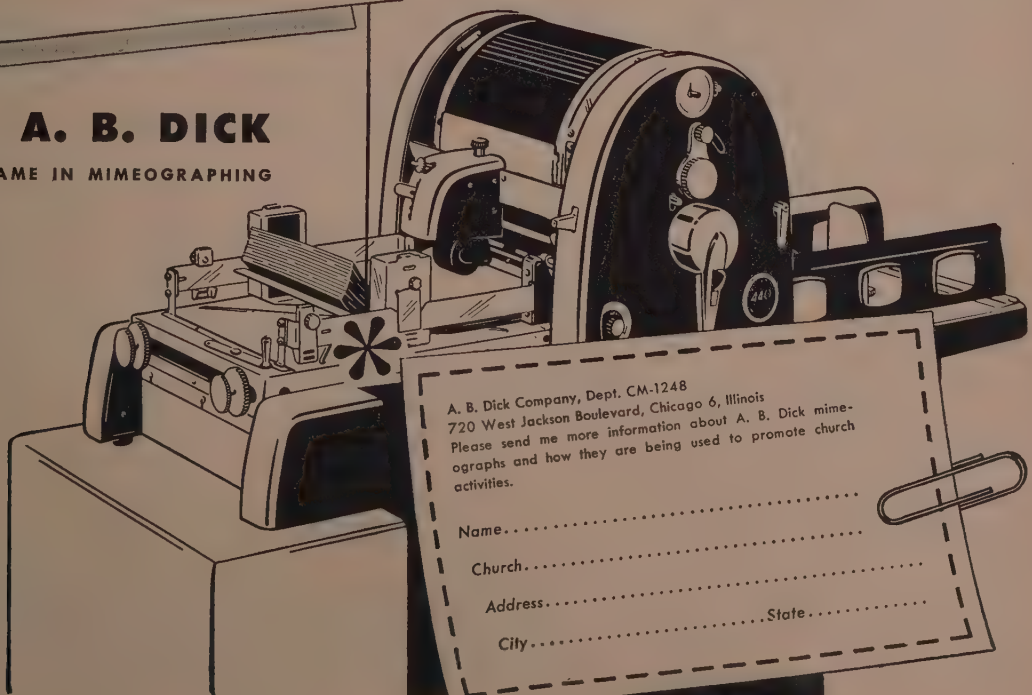
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The Values in the Study of Church History

by Norman Victor Hope

Dr. Hope, professor of church history at Princeton Theological Seminary, shows that history is an important subject for the working pastor. Not alone is it fascinating reading but it supplies the background for interpreting the Christian church and the contributions of its great men and women.

THERE are certain subjects in the curriculum of the theological seminary about whose practical value to the working minister there can be no question. For example, the study of Holy Scripture is clearly necessary for the budding minister, because even in these days when the Bible is a "reverently unread book," as Hugh Stevenson Tigner calls it, he will be expected to preach from Bible texts; and, as the late Dr. James Denny once said, "a text without its context is nothing but a pretext." Again, the subject of homiletics is obviously important for the seminary student; for though a preacher may speak with the tongues of men and of angels, if he does not have clarity, he is become as sounding brass and a tinkling cymbal. Once more, the study of systematic theology is surely essential for the prospective preacher; for in the last analysis the substance of his pulpit utterance—if it is to be Christian preaching at all—must include those great affirmations and verities with which systematic theology seeks to deal. But the subject of church history does not appear to have the same immediate value and usefulness for the working minister. Thus, Professor Norman Sykes, Dixie Professor of Church History in the University of Cambridge, says that when he was reading with the late Canon B. H. Streeter for the Honor School of Theology at Oxford University, Streeter regarded church history as a dull subject fit only for second-rate men, and did his utmost to persuade Sykes to offer instead a special subject in the philosophy of religion. It is only fair to Canon Streeter to say that he handsomely recanted this heresy later in the introduction to his able and important volume *The Primitive Church*. But his earlier attitude, one suspects, is not uncommon, even with some who are deeply interested in ministerial education. So it would seem to be worth while to ask this question: What value may the study of church history have for the working minis-

ter? What useful purpose can it serve, which would justify its inclusion as a compulsory subject in an up-to-date and forward-looking curriculum of seminary studies?

Church history will not, in general, form the subject-matter of preaching from week to week—with the important exception, of course, that it can provide telling and vivid sermon illustrations. But if diligently studied and properly understood it will greatly enrich the preacher's insight into God's purposes for mankind and his saving revelation in Jesus Christ. It will deepen the preacher's understanding of the meaning of that Christian message which it is his business to proclaim. Thus it will make him a more persuasive and fruitful herald of the Christian Gospel. That late Bishop W. A. Quayle of the Methodist Church once said: "Preaching is the art of making a sermon and delivering it? No. That is not preaching. Preaching," he went on, "is the art of making a preacher and delivering that . . . the amassing of a great soul, so as to have something worthwhile to give. . . . The sermon is the preacher up to date." If Bishop Quayle is right—as surely he is—the study of church history has a value for the preacher of the highest possible kind.

I

For one thing, the study of church history will give the Christian preacher a fuller understanding of many of the great religious affirmations which it is his privilege to expound. The late Professor Henry W. C. Davis of Oxford University once said that "however slight the fibres by which the present is rooted in the past, to observe them is to realize the continuity of human development—the most important, the most obvious, and the most neglected of the lessons that history can teach."

There are many applications of this lesson in the field of church history. For instance, Christian doctrine as it has come to be formulated is the end-product of a long process of change

and development; and it can be understood fully only in the light of this development. The late Dr. Thomas M. Lindsay, the eminent Scottish church historian, once put this truth to a group of theological students thus: "During the Middle Ages modern Europe was born and slowly grew on towards manhood. There, if you only look well, you will find that modern theology was cast into the particular shape it now assumes and acquired the particular terminology which distinguishes it. You cannot adequately comprehend the precise meaning and limits of almost any theological proposition unless you know the medieval history of the doctrine."

Take a concrete example. In many churches the Nicene Creed—which, of course goes back even further than the Middle Ages—is repeated, if not every Sunday, at least on stated occasions. But it is quite impossible really to understand this Creed, especially its terminology, without knowing the history of that intense and even fierce process of development which finally produced and sanctioned it.

II

If it is true that only church history can provide anything like a full understanding of Christian theology, it is equally true that only church history can give clear illumination on some of the important problems which perplex the Christian Church today. The late Dr. Henry Wheeler Robinson, that eminent English Baptist scholar, once stated that "it is impossible for any man to understand and deal intelligently with some of the living issues today about the reunion of the churches unless we know something of the origins of the present differences. What is the historic episcopate? Why did the Free Churches arise? Why are the Churches of England so different from those of Scotland and Ireland? These are questions unanswerable without a sound knowledge of history. And I must freely confess," he went on to say, "that one of the chief criticisms I have to make on the results of ministerial education generally is its lack of historical perspective. Again and again I have been at ministerial conferences in which half the room did not know what the other half were talking about, for want of a vision of history in its true order, in its social

relations, in its progress from point to point."

Robinson, of course, was speaking primarily about the situation in England, which he knew so well; but his observations, *mutatis mutandis*, are just as true of, and as relevant to, the situation in the United States of America.

III

Again, the study of church history can teach, with a richness and concreteness not otherwise to be attained, the meaning of the providence of God in relation to the spread of the Gospel of Jesus Christ. Take two illustrations. (A) Paul has a great sentence in Galatians 4 to the effect that "when the fulness of the time was come God sent forth his son." Church history can expound that phrase "the fulness of the time" most impressively; for the Graeco-Roman world at the time of the birth of Jesus Christ was uniquely prepared to receive him and his message. The practical genius of Rome had conquered the civilized world of that day and organized it into a great Empire, throughout which the *pax Romana* prevailed. It had covered this vast Empire with excellent roads, which radiated from Rome, the capital city, like spokes from the hub of a wheel. Within this Empire the language commonly spoken and understood was the Greek koine, in which the New Testament is written—a language sufficiently rich and flexible as to be capable of expressing the very loftiest religious conceptions. The moral and spiritual condition of that world into which Jesus was born has been described by Matthew Arnold in his well-known lines:

On that hard pagan world, disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell.

If later research has tended to modify this picture somewhat, it has established the fact that many inhabitants of the Roman Empire of that day were longing for a redemption which their ancestral faiths, and even the more recently imported mystery-religions, could not adequately satisfy. Could the ground have been better prepared for the seed of the Christian Gospel?

It has frequently been remarked in recent years that God was providentially preparing his church against the outbreak of World War II. The late Dr. William Temple, at his enthronement as Archbishop of Canterbury in 1942, expressed this conviction with his usual felicity and insight thus: "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and

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Representing _____ Church

binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last one hundred and fifty years. Neither the missionaries nor those who sent them out were aiming at the creation of a world-wide fellowship interpenetrating the nations, bridging the gulfs between them, and supplying the promise of a check to their rivalries. The aim for nearly the whole period was to preach the Gospel to as many individuals as could be reached so that those who were won to discipleship should be put in the way of eternal salvation. Almost incidentally the great world-fellowship has arisen; it is the great new fact of our era." This world-wide Christian fellowship has survived the hideous disruption of global war; and it surely affords striking evidence of that divine providence which keeps watch above its own.

Of course, this does not mean that God protects those who seek to obey him from outward misfortune or other adverse circumstances. The view that faith in God should be rewarded by material prosperity, or at least immunity from misfortune, was exploded in the Old Testament book of Job; and, as if this were not enough, Jesus himself, in the course of his public ministry, took pains explicitly to refute it. (Luke 13:1-5; John 9:1-4). Church history abundantly bears out this Biblical insight; for in the course of the Christian centuries some of Christ's most faithful followers, like their Master, have suffered hardship, persecution, and even death for their religious convictions. Even amid such experiences, however, Christian believers have verified Paul's assurance that "all things work together for good to them that love God," or, as C. H. Dodd more accurately translates it, "with those who love God, he co-operates in all respects for good."

Nor has Christianity always gone forward without opposition or recession. On the contrary, in the course of the centuries it has sometimes suffered serious defeats—partly by reason of persecution from without, partly because of deterioration and even corruption within. The late Bernard L. Manning once said: "There is abroad . . . a mischievous notion that truth cannot be suppressed, that good causes must flourish under persecution, that the blood of the martyrs is always the seed of the Church. It may be true that in the long run, taking the world as a whole, it is impossible ultimately to suppress truth. It may be true that under a little persecution badly applied the blood of martyrs may become the seed of the Church. But that is

(Turn to page 24)

See the Hats

An Illustrated Sermon for Children

by Paul Barker*

SCRIPTURE: Ephesians 4:1-11

ILLUSTRATION: Hats! All types of hats: firemen, derby, business, nurses, etc.

THERE are more than 20,000 things that boys and girls can do when they grow up—20,000 different vocations. Boys like to be firemen, aviators, and engineers. And girls want to be nurses, teachers, and stewardesses on aeroplanes.

So it's real fun to think about what we are going to do when we grow up. Every job is a holy one. One of the greatest men I ever knew was a street sweeper who always had a group of little boys sitting on the curb after school watching him sweep and listening to him tell stories.

He was happy with his job. He had chosen the right one. Now it will be about ten years before you have to choose a vocation, but you will be thinking about your job all that time.

You will go to school and learn about all the different kinds of jobs. Soon they will give you tests to find out what you can do best. And then when you are through school you can be in a job that makes you happy and in a job that you fit best.

*Minister, United Baptist Church, Saco, Maine.

Have you ever looked at the different hats on the street and tried to guess what the people do? Well you can guess pretty accurately.

Do you know what kind of a hat that you are going to wear someday?

Will one whole row of boys and girls come up here? . . . Now we'll see which kind of hat looks best on you.

First, we have a farmer's straw hat with tattered edges and a hole in the top. A farmer is the really first and most important man in America. Nearly one-half of all the people live on the farm. The farmer raises the food for all of us. We will put this on Elmer. Doesn't he look well in it?

Here we have the fireman's helmet, heavy and thick to protect him from the water, the fire, and from falling timbers. The fireman saves our houses and sometimes our lives. Don't you think Charles looks good in this hat? But we can't all be firemen. There are other jobs to do.

Look at this businessman's hat. Just a regular hat for storekeepers, and insurance men, clerks, and a hundred different people—even teachers and doctors, too.

Then sometimes we have a kind of dress up hat for ministers, doctors, professors, and lawyers. We call it the homburg. This is the hat of distinction. But to wear it you must go to school about twenty years altogether. For anyone who wants to be in a high profession must be willing to study hard for a long time.

But really every job is a high one. Here we have a lady's hat—just a plain one for housewives and homemakers. This is the most noble job in all the world. Mothers and sisters are more important than farmers or preachers or doctors. They train the child and make more people what they are than does any other single person. Every girl will want to be a wife and mother someday. This is God's highest calling.

Now we have a soldier's hat. There are even girl soldiers now. All of us have to fight to keep our country safe. But mostly we believe in peace and must work hard to make friends with everybody in the world.

This cute little nurse's hat looks just right on Mary. Don't you think she would make a good nurse? Nurses do a most Christian task to help people when they are sick, which is one of the things that Jesus did. Nurses help



You Can Lead in Your Profession



PROBABLY you have known pastors who have taken unpromising parishes and in a short time have revitalized the seemingly careless and indolent congregation. They pay off the old debts, beautify the church with new windows—new pews—or new lighting; perhaps start a building campaign for a new church or parsonage.

Inquiry will probably show the wonder-working pastor has a good helper in the form of a Parish Paper, which has worked to unite the members of the congregation into a real brotherhood. More, it has brought back members who have drifted away. It is able to clarify the aims of the pastor, lists the needs of the church, and cheers the workers on to attain the goals set for them.

This Parish Paper is not the "home-made" Parish announcement which is turned out from time to time by some member of the church on a duplicating device of one kind or another. This message, blurred and in parts illegible, is hardly the messenger to send out as the representative of the church.

The time required for preparing the copy for The National Religious Press to print it in a manner worthy of the prestige of the church is far less than is required to run announcements on a duplicator. The finished product of the duplicator or of the small-town printer is not to be compared to the masterly work of The National Religious Press.

The forces of anti-religion are stronger than at any time since the dawn of Christianity. Newspapers, the motion pictures and modern literature are subjecting the children of today to a barrage stronger than their parents and grandparents experienced in a lifetime. To counteract these influences, what better defense can you find than the local Church Paper that goes into the home, to be read and kept long after the newspaper and light magazines have been thrown away? In the Church Paper the eternal truths can be repeated again and again.

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doctors to heal little boys and girls and to take care of people who get hurt.

Then there are other hats. On Bill we will try this sport hat for baseball players. And here's a high silk hat for John—he may be a president someday or maybe a diplomat—that's a man who goes to foreign countries to see them about business and peace.

For Vera is a hat of fine design for actresses and opera people. Maybe she will be a singer or a dramatist. Who knows?

Then last but not least is the workman's hat. Maybe he is a plumber, or section hand, or a carpenter. Jesus was a carpenter and worked in his father's shop for many years. Every vocation is noble and called of God.

Let us choose a place where we can work for God in his great world.

Ministerial Oddities

(From page 6)

many of you have read the second chapter of Jude?" Twenty-five hands went up. A smile overspread the minister's face. "That's also good, but when you go home, read that chapter again, and you will doubtless learn something to your interest."

* * *

Dr. W. R. Inge, former dean of St. Paul's, in an address at Oxford in 1945, declared that churchmen ought to "warn our people not to put the Old Testament on the same level as the New. There is much in the Old Testament for which we cannot be too grateful," he told the conference of modern churchmen. "Very many of the first lessons which have to be read in church are to me excruciating. To say that they are sub-Christian is to put it too mildly. I believe they do harm."

Discussing belief in God, Dr. Inge said: "The traditional teaching represents our Heavenly Father as a terrible cruel Being, neither just nor merciful. It is not good that men's consciences should revolt against what they are taught to believe about God."

Values in Study of Church History

(From page 22)

not a general rule. There are plenty of examples to the contrary. In Spain and Italy in the sixteenth century governments successfully framed public opinion in such a way as to crush Protestantism." But, according to Dr. Kenneth S. Latourette's well-known analysis, Christianity has advanced in history in a kind of ebb and flow movement, each successive flow being greater than its preceding ebb, until today it has spread more widely and

deeply than any other religion or system of ideas.

IV

The study of church history can demonstrate, as perhaps nothing else can, the real meaning of the universality of Jesus Christ. In the New Testament Jesus is reported to have made certain affirmations and predictions concerning the widespread appeal which his Gospel would make. For example, he said that the field for his Gospel was "the world" (Matthew 13:38); and he foretold that if he were lifted up, he would "draw all men" to himself (John 12:32). Such statements as these the Christian Church has, of course, always taken on faith, not only because they are part of the New Testament record, but also because the rich experience of pardon, peace, and power which Christians have found in their Lord Jesus by its very nature must make the most powerful kind of appeal to all races of mankind. But only church history can show how abundantly and triumphantly such faith has been justified and confirmed in actual experience. Indeed, only recent church history can demonstrate it fully; for down to about the beginning of the nineteenth century, Christianity had established itself solidly and lastingly only on the continents of Europe, North America, and South America. It is only during the past century and a half that the Christian faith has been planted with any degree of stability in Asia, Africa, and Australia. But the important point is that this has now been done: Christianity has established itself, or at any rate has sunk its roots, virtually all over the world; and already it is showing vigorous life practically everywhere. This means that in the concrete realm of history and experience Jesus has proved that he has a universal appeal to all sorts and conditions of men, an appeal which transcends all differences of class, color, and caste.

Not only so; but the Christians of the so-called Younger Churches, i.e., those whose Christianity is of comparatively recent acceptance, have been discovering meanings and values in Jesus Christ which had been unperceived or overlooked by Western Christianity. Thus church history provides a most illuminating commentary on Jesus' claim to universality—a commentary which, once understood, cannot but enrich and confirm Christian faith.

It is well known, of course, that in recent years important political changes have been taking place in Asia. In particular, those Western powers whose representatives conquered Asia in the

eighteenth and nineteenth centuries, are withdrawing in order to make way for self-government among the Asiatic peoples—as, for example, Britain has done in India. Again, Communism as a politico-economic system is posing a sharp threat to Christianity in such countries as China. The question has therefore been asked: what effects are such changes likely to have upon the prospects of Christianity in Asia? It is as yet too early to make any confident prediction. It is quite conceivable, however, that in such a Moslem community as Pakistan Christian preaching and teaching may be forbidden, and that in Communist-dominated areas it may be made difficult. But at the worst the doctrine of the universality of Jesus Christ will not be affected; for already he has proved his power to appeal to men "out of every nation under heaven."

V

One further lesson which the study of church history teaches may be stated in the words of Dr. Kenneth S. Latourette thus: "So far as past experience goes to show, the influence of Jesus is perpetuated through some continuing community of Christians, one which is avowedly and specifically Christian. That is, it goes on only through what in the broad sense of that term is a church." There was a time—not so long since—when it was widely supposed that the essence of Christianity was a personal—almost, so to speak, a perpendicular—relationship between the individual soul and its Saviour Jesus Christ—the kind of thing which Robert Browning doubtless had in mind when he penned his line, "Earth changes, but thy soul and God stand sure." "Thy soul and God" Christianity was thought to deal mainly, if not exclusively, with these two entities. This point of view tied in closely with Dr. Alfred N. Whitehead's much-quoted description of religion as "what a man does with his own solitariness." The study of church history, however, shows conclusively that, while of course Christian experience concerns most intimately the soul and its Saviour Jesus, this experience is not to be gained—as Luther once put it—"all by oneself in a corner." On the contrary, conversion to Christianity in the New Testament sense takes place through personal contact with the organized society of Christian believers, with the Church which is his body, and which exists to proclaim his Gospel. It is through this group, through this continuing fellowship of Christ's followers, that his influence is perpetuated and his message of salvation made vital and meaningful in human lives.

VI

Finally, the study of church history

can supply a cordial for drooping spirits. That is to say, anyone who is deeply concerned for the advance of the Christian faith in the world must sometimes have moments of depression. As he reflects on the fact that, despite such signal progress as has been registered by the great missionary movements of the last one hundred and fifty years, the kingdoms of this world are still far from being the kingdom of our God and of his Christ, he may be tempted to discouragement and pessimism. In such circumstances, he may be disposed to conclude that "the former days were better than these," to see the previous ages of the Christian Church through rose-colored spectacles, and thus to idealize the Church's part.

But only the ignorant and unthinking will thus idealize the past record of the Christian Church. The thoughtful and well-informed student, who can view the whole record in what John Dryden called "the firm perspective of history," will realize quite well that at no time in its strange eventful history has the Christian Church been anything like perfect, a collection of plaster-saints whose hearts were "twice as good as gold and twenty times as mellow." Thus, the Church of the Apostolic Age has sometimes been glamorized by Christians of a later day. But Dr. Kirsopp Lake, a most scholarly student of the New Testament, was undoubtedly justified in saying, as he once did to a group of theological students, that "it must be a great comfort to any modern minister to realize that, no matter how bad his parish may be, the one St. Paul had in Corinth was worse."

Again, the thirteenth century has sometimes been held up for admiration and glorification as that period in the Christian era in which the Christian Church was at its strongest and most vital. That it was in some respects a great century, producing men like Dante, St. Francis, St. Louis and St. Thomas Aquinas, there can be no doubt; this has not only been asserted by Roman Catholic scholars, but it has also been admitted by such a stout Protestant as the great Anglican Church historian Bishop Mandell Creighton. But, as Principal Hugh Watt, of New College, Edinburgh, has pointed out, this same thirteenth century had much in it which was utterly contrary to the mind of Jesus Christ. "In practice," he says, "the century was one of incessant warfare. The struggle never halted on the frontiers of Christendom. The East saw Crusade after Crusade. . . . Even within Christendom there was constant feud between Church and Empire. For a

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time an Emperor, Frederick II, who was in many quarters regarded as an incarnation of anti-Christ, chastized the Church with scorpions. The Church itself was using the forceful methods of the Crusades against heretics in Southern France, and against heathen in Prussia. Every land was torn by local and private wars. Looking exclusively at the architectural monuments that remain from this great century of building, and the achievements of its outstanding heroes of faith, men are apt to forget the barbarities, cruelties, uncertainties and desolations from the midst of which they sprang." The well-informed student of church history will be delivered from all temptation to idealize the past, to glorify it at the expense of the present.

Such is something of the value which the study of church history may have for the working Christian minister. Interestingly enough, the so-called "Younger Churches" are very much alive to its importance. At the Madras Conference of 1938 they expressed themselves on this question as follows: "We call the attention of all theological and missionary training institutions to the importance for missionaries of the study of church history—for guidance and warning from the past, for the development of a right church—consciousness in the Younger Church, and for the approach to Church Union." This striking plea is one to which all ministerial students—whether preparing for the home ministry or for the foreign fields—and all theological seminaries would do well to pay close heed, if they wish to achieve their maximum usefulness in the realization of the Kingdom of God.

THE NEW YEAR

A flower unblown; a book unread:
A tree with fruit unharvested:
A path untrod; a house whose rooms
Lack yet the heart's divine perfume.
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My Pledge - - June 1, 1948 to May 31, 1949

CURRENT EXPENSE WEEKLY **WORLD SERVICE** WEEKLY

Can I Take A Step Up?

This Year's Pledge \$1.00* Last Year's Pledge \$.85 *Suggested God Helping Me, I Can. \$.35 Last Year's Pledge \$.50*

Signature _____

Address _____

Date _____ Zone _____

Adapting the Step-Up Pledge Card

Further Suggestions for Using Suggestive Pledges

by John A. Sandmeyer

THE article in the September issue of *Church Management* on "The Step-Up Pledge Card" has awakened a wide interest on the part of pastors from a number of states in churches large and small representing a cross section of denominations. They ask for a sample of the two-color step-up pledge card mentioned in the article together with any other information I may be able to supply. They ask for copies of letters used by me in the canvass by mail. All compliment the plan. In one case the pastor sent me his letter and pledge card—his canvass was already in process. And a creditable job he was doing.

In the present church, in which I am in my tenth year, I introduced almost from the first the canvass by mail and the "suggested" pledging. The "suggested" pledging, for the present has been shelved for the step-up pledging. The reason for the change was that when two years ago I hit upon the idea of the step-up pledge card, the budget had been brought in line by several years of "suggested" pledging. So that abandonment was warranted we thought. During years of increasing

demands it was a simple thing to keep the budget in line by adding to the suggested pledge five percent across the board, or even ten percent. Yet the step-up card of itself and without urging brought a fifteen percent increase in returns in the first year it was tried and then on top of that in the second year of its trial it did another stint of fifteen percent.

Some of the pastors want to use the "suggested" plan, but seem to be at a loss as to how to use the step-up pledge card. They want to incorporate it in the idea of "suggested" pledging. The good pastor who sent me his materials combined the two ideas in his pledge card. This is what he did: he obtained the two-color pledge card. At the bottom in brackets were the words: "(See Other Side)." And below is what was on the other side.

My own approach would be different and perhaps a little more simple. This is the way I would fix the step-up pledge card for the "suggested" plan. (See filled in card above.)

Several pastors wanted copies of letters used in Grace Church. Some especially wanted copies of follow-up

"FIRST CHRISTIAN CHURCH"

	Current Expenses	Benevolences
Your apportioned share per week for a balanced budget this year	\$-----	\$-----
Amount I can and God helping me I will share each week	\$-----	\$-----

(SEE OTHER SIDE)

Please fill out both sides."

letters. So I am enclosing several of the letters used here. There are really two features involved. One is the plan for "suggested" pledging; the other is straight pledging with the step-up pledge card.

In our case, a few of our people pay by check either in advance or periodically. We do not insist on weekly payments from them. A new member receives the letter and a blank card. We let him set his own pace at the start. In our thinking there should be a sentence appeal to the conscience in each letter, if nothing more than mention of tithing. In the beginning we used to have a Paid-Up Sunday toward the close of the year. Young members of the church should make a token payment even if they have no income of their own and should have each his own set of envelopes.

SERIES NUMBER 1

A. The Step-Up Letter

GRACE METHODIST CHURCH

Dear Friend and Member of
Our Congregation:

It is time for new sets of collection envelopes to be distributed. They begin the year with June first. You should be receiving your set very soon.

The procedure in Grace Church for underwriting running expenses and benevolences is simple and direct. It is a simple transaction among sincere Christian folk. Accompanying this letter is a card giving information about our expected financial requirements. Also there is a pledge card and a self-addressed and stamped envelope. Please make it a point of honor, as evidence of loyalty to your church, to sign and return your pledge with as little delay as possible.

Our trustees had to borrow \$1500 on a note to the bank in order to finish payment for the recent improvements to our plant. It is the feeling of your committee that this matter should be included in our regular giving and that payments be made on the note at regular intervals.

It seemed inexpedient for us to put on a drive for the Silver Lake Development, as other churches were doing, at the time our own church was in process of improvement. In order that we too may share in the Silver Lake Project we are also including \$850 in our askings.

Changes in membership status on account of removals, etc., added to the above requirements indicate that new pledges will be needed and old pledges will need to be raised wherever possible. The crying need of the world about us calls for Christian sacrifice.



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In all sincerity,
The Finance Committee,
William L. Lose, Chairman.

B. The Follow-Up Letter

Dear Friend:

In the recent canvass for the annual budget of Grace Church, your pledge card did not appear among those returned. We should like to count on you for your pledged support in the fiscal year beginning June first. It is important that we know how far we can go in assuming the normal obligations of Grace Church in the year ahead.

We are thanking you in advance for your anticipated co-operation in pledging to our budget.

Faithfully yours,
The Finance Committee,
William L. Lose, Chairman.

SERIES NUMBER 2

A. The Step-Up Letter

Dear Member of Our Congregation:

THIS LETTER CONCERNS THE ANNUAL CANVASS

The present every-member canvass will give us all an opportunity and sacred privilege of indicating the weekly amount of our financial support for the work of our church for the year ahead. The present fiscal year ends May 31st. The new fiscal year begins June first.

Let us do this:

1. Every member and friend pledge according to his or her ability. . . . Can one afford to do less than the tithe?

2. Let every member and friend sign and return the pledge card promptly in the self-addressed, stamped envelope, at the earliest moment.

New pledges are needed to take the place of deceased members and of those who have moved away. Increases are needed from all who by special sacrifice can make them. "Prove me now saith the Lord."

The itemized budget is enclosed. You will note that careful provision is made for many departments of church work.

New envelope sets will be assigned after morning worship on May 18, and again on May 25. They will be distributed from Lose classroom.

Our gratitude goes out to you in anticipation of your great help.

In all sincerity,
The Finance Committee.

B. The Follow-Up Letter

Dear Friend of Our Church:

You will be glad to know that a new set of offering envelopes awaits you.



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These envelopes will be given out next Sunday and the Sunday following directly after morning worship at the Lose classroom.

SOME PERSONS WE KNOW have not yet used the stamped envelope which we intended to bring back their signed pledge card. It is a well known human frailty that we sometimes put off till tomorrow what we ought to do today, with the result that a good intention is entirely forgotten. Should you by any chance happen to know one such forgetful person, kindly prod his memory with a whispered suggestion. This kindness on your part may mean one less home call for one of our men.

Again thanking you for your great help, we remain,

The Finance Committee.

TWO LETTERS FOR INTRODUCING THE STEP-UP PLAN

Dear Friend of

Grace Methodist Church:

We are trying to arrange our financial program for the coming year on a somewhat different basis from that of other years and we should like to enlist your support.

In the past it has been left to each member—and still is—to decide what his part would be in maintaining the expenses of the services offered by the church. This year we are offering a *suggestion* as to your part, so that our *entire budget* may be assured at the beginning of the church year which is the first of June.

Of course you are best qualified to say what your part will be—and we have faith in your Christian judgment. The enclosed card on which is given the *suggested* amount for you, also presents the itemized budget for the coming year, which our combined efforts must meet. Far be it from us to attempt to say to you, "Do thus and so." That is not our thought. But if all of the rest of the pledge cards are accepted on their face value along with yours, a *big problem* will have been solved.

Some will think the amount assigned to them is too low—God is signally blessing them and they are being prospered; others due to circumstances known to them alone will find it absolutely necessary to lower the amount assigned to them. In the end these may balance one against the other. This is our faith and our suggestion that we pass on to you in the hope that you will play the game along with the rest of us so that we shall be able to meet the bills of the church promptly and in full.

These are difficult days to find a whole congregation at home and with time on hand to discuss the church budget. We think the mails will help us

to meet this situation. Please sign the card now and put it in the enclosed stamped envelope and mail it.

Yours in Christ,

The Finance Committee.

Dear Friend:

The new collection envelopes are here. This is a reminder to us all that we must provide for the running expenses of the church for another year beginning June 1. The plan which works well with us and which we have used in past years, is to share out the amount it takes to run the church among members and friends, after allowance is made for what may be expected from loose offerings through the year and also what the various organizations will give. What then remains is apportioned to the members of the congregation in *suggested* amounts. In making these *suggestions*, previous contributions are taken into consideration.

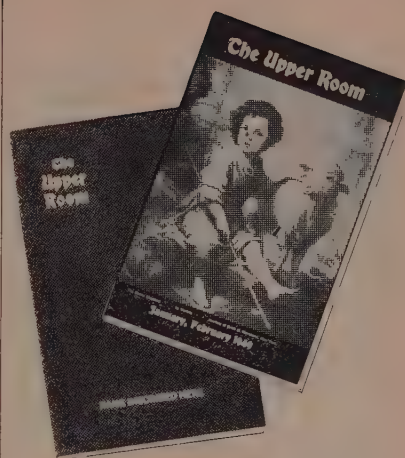
The thing to remember is that the amount suggested is *suggested* and is not in any sense hard and fast. However, we know how much money it takes and the number of people there are to respond. We have found in the past that a few people, due to circumstances that we did not take into account—because we did not know—were unable to meet our suggestion and revised our figures downward. On the other hand a number were generous with us and revised the figures upwards and so have just about cancelled the loss from the others. Tithing being an accepted practice in Christian communions, many people have been blessed in setting apart a tenth of their income for the work of God's kingdom.

Where children belong to the church it is our custom to look to them for regular token payments through weekly envelopes. This acts like an anchor to hold the child and at the same time makes him a responsible partner in the church enterprise.

These are busy times. It might be difficult to find you in at a convenient time, so we are using the mails. We get a more complete canvass this way and come nearer reaching our needs. Will you not co-operate with us in this big task and check (✓) the items on the enclosed pledge card and thus indicate that you accept what the card says? And then further co-operate by placing the card duly checked into the self-addressed envelope and mail it back to us with no delay. Having done your part in this arrangement, we shall then be able to provide you with a new set of collection envelopes so that the first of June will find you properly supplied.

Yours in His service,

The Finance Committee,



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The Glory Way

A New Year's Candlelighting Service

by Margaret McCord Lee*

A large white cross is placed on the communion table. A tall white lighted candle is then placed in front of the cross.

The speaking choir is to the left of the center.

Twelve young persons, representing the twelve disciples stand at various points in the aisles of the church. They hold unlighted candles in holders.

The organ plays softly as the people enter. Each person is given a candle as he enters the sanctuary.

LEADER: "Come ye and let us walk in the light of the Lord. . . . The Light of the world is Jesus." We here tonight are the children of those who having gone on before passed to us this Light of Christ to carry forth into the New Year . . . and into a New Age, we stand on the threshold of 1949. It presents to us the challenge of passing this Light into the lives of others. Let us hold high this Light of Lights and lead along the Glory Way.

SPEAKING CHOIR: In the beginning was the Word, and the Word was with God. In him was life; and the life was the light of men.

THE GROUP: (hymn) "Faith of Our Fathers."

LEADER: Dear Heavenly Father, we thank thee for the love and care thou hast given to thy children throughout all generations. We ask thy continued care and guidance as we give our lives in thy service. May we in the days which are ahead be filled anew with the spirit of humility and the awareness of the sacred trust of our lives. Keep our minds and hearts free from every wicked thing, that we may fill our days with the presence of thy glory and come before thee glorifying thy name through Jesus Christ our Lord. Amen.

SPEAKING CHOIR:

Section 1.

The earth is the Lord's and the fullness thereof; and the world, and they that dwell therein.

Section 2.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul into vanity, nor sworn deceitfully.

*Mrs. W. Howard Lee, whose husband is the minister of the Memorial Presbyterian Church, Saint Augustine, Florida.

Section 1.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob.

Section 2.

Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Section 1.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory?

Section 2.

The Lord of hosts, he is the King of glory.

Section 1.

Who is this King of glory?

Section 2.

The Lord of hosts, he is the King of glory.

LEADER: Ye are the Light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all who are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

GROUP: (hymn) "Jesus calls us."

(While the Leader is calling the names of the disciples the organist plays softly "Jesus Is Tenderly Calling." And as the name of the disciple is called a young person leaves his position and comes forward and lights his candle from the Light of the World, and places it on the table. However, when Judas Iscariot is called he goes forward as did the others, but he does not light his candle, merely holds it close to the Light of the World and then places the unlighted candle on the table.)

LEADER:

And Jesus called him his twelve disciples;

The first Simon, who is called Peter.

The second Andrew, his brother.

James, the son of Zebedee.

And John, his brother.

Philip.

And Bartholomew.

Thomas.

Matthew.

James, the son of Alphaeus.
And Thaddeus.
Simon, the Canaanite,
Judas Iscariot.

SPEAKING CHOIR:

O God the Father of all
O God the Brother of all
O God the Friend of all
Turn *our* hearts to thee.

LEADER: As of old Jesus is still calling for disciples. May we in this New Year resolve to become closer to our Lord and Master, to become faithful followers of him. . . . And to let him have his way with our lives.

Let us pray for:

The peace of the world.
The brotherhood of man.

Let us ask God:

To use our lives in the building of his kingdom.

Let us thank God for:

All those who gave their lives in his service that his word might live.

For all those who have travelled the Glory Way.

A YOUNG PERSON: O God, who art the giver of all Light, make us children of light rather than children of darkness. Help us to keep our lives open and free from secrets. Give us radiant truths which we can understand and follow. Teach us out of thy love. May we ever be conscious that thy word is a lamp unto our feet leading us in the paths of righteousness and glory. This we ask in the name of him who is the Light of the World. Amen.

GROUP: (hymn) "Have Thine Own Way."

LEADER:

I questioned one who stood at the world's far cross roads;
"Which is the way that leads to Eternal Light?"

And he lifted his eyes to the hills ahead and answered:

"Yonder it lies, and the Guide is still in sight."

"Who is this Guide?" I asked, and he answered, "Jesus."

"Who is this Jesus of whom I have never heard?"

And there to a lost, distressed and bewildered comrade
He told of the Saviour, word by precious word.

A YOUNG PERSON: Jesus was born in Bethlehem of Judea in the days of Herod the king.

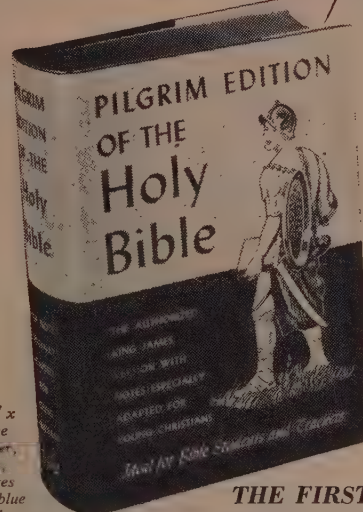
A YOUNG PERSON: And Jesus advanced in wisdom and stature, and in favor with God and man.

A YOUNG PERSON: And they were astonished at his teaching.

A YOUNG PERSON: And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom.

SPEAKING CHOIR: "And seeing the multitudes, he went up into the

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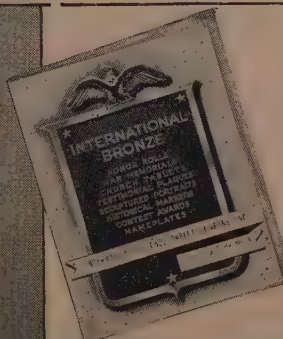
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**For this
day, is
born to you a
Savior, who is
Christ the Lord."**

ST. LUKE 2:10,11



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soul is exceeding sorrowful, even unto death. . . . And he went forward a little, and fell on his face and prayed.

A YOUNG PERSON: Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

A YOUNG PERSON: Jesus he scourged and delivered to be crucified. They took Jesus therefore: and then he went out bearing the cross for himself.

A YOUNG PERSON: Thus it is written that the Christ should suffer and rise again from the dead the third day: and that repentance and remission of sins should be preached in his name unto all the nations.

SPEAKING CHOIR: Again therefore Jesus spake unto them saying, I am the light of the world: he that followeth me shall not walk in the darkness but shall have the light of life.

LEADER:

I left behind me the dark and troubled valley.

I took the road ahead and I found him there:

A lamp to my feet, a radiance to my pathway;
And ever within my heart I am aware

That I might have missed the far-off crossroads,
If one had failed me who had the words to say:

And I shall cry aloud to each hesitant pilgrim:

"Follow your leader! Follow the Glory Way!"[†]

(The organist softly plays "Follow the Glean" while the young people march down the aisle and light their candles from the disciple's candles who passed their torch to the future generations. They continue to march until all are in the aisles. When all have lighted their candles all shall sing "Follow the Glean.")

(Complete silence as midnight strikes.)

Then the organ peals forth the Gloria Patri, with everyone singing.

(As the bells continue ringing, young people extinguish candles and file out of the church, leaving the candles in the box, or container provided.)

[†]These selections are from "The Glory Way," a poem by Grace Nowell Crowell, to be found in the volume "The Lifted Lamp." It is used by special permission of the publishers, Harper & Brothers.

IS THIS THE END?

Is this the end? I know it cannot be. Our ships shall sail upon another sea; New islands yet shall break upon our sight,
New continents of love and truth and might.

J. W. Chadwick.

mountain; and when he had sat down his disciples came unto him: and he opened his mouth and taught them, saying,

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the sons of God.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

A YOUNG PERSON: Then cometh Jesus with them unto a place called Gethsemane. . . . Then saith he . . . My

Christmas, Too, Was Her Birthday

by Ray C. Winningham

Battle, murder, sudden death,
Called for Clara Barton.
No one ever called in vain,
Clara was a Spartan.

THESE words, by Rosemary and Stephen Vincent Benet, sum up the remarkable personality of Clara Barton, born December 25, 1821, in Oxford, Massachusetts. Perhaps her natal day inspired Clara with the great love she had for suffering humanity; and which transformed a shy, retiring girl into a valiant advocate for the suffering and underprivileged.

Born ten years after her four brothers and sisters, the Christmas baby was named Clarissa Harlowe, after a popular fictional heroine of the day. However, it is by the plain name of Clara Barton that we recall one of the youngest teachers of her day; the instigator of the building of the first public school in New Jersey; nurse extraordinary during the Civil War, a Bureau of Missing Persons after the war; and the founder of the American Red Cross.

When Clara was eleven, her brother David fell from the roof of a new barn. As a result he became an invalid. For two years Clara was his nurse, twenty-four hours a day, patiently obedient to the slightest whim of her charge, and carefully fulfilling the doctor's orders.

As a result of this self-imposed task, her inborn shyness and self-consciousness became more pronounced. She became a problem despite her agile mind and many interests.

A family friend advised that she be given a school to teach, so Clara, at fifteen, "Put down her skirts, put up her hair," and started on her teaching career.

Years afterward she said, "It was one of the most awful moments of my life. I could not find my voice; my hand trembled so much that I was afraid to turn the page. But, by the end of the first day, proved that I could do it."

The school from this day on was a great success, and for the next fifteen years Clara Barton continued to encourage New England youth along the paths of knowledge.

One day she learned that Borden-town, New Jersey, had no school because, "Those people who pose as responsible are too proud to send their children to a free pauper school, and in the meantime all the children run wild."

Because of this, the city fathers were

positive that no school could be successful.

They did not reckon with Clara's whole-hearted undertaking.

"Give me three months and I'll teach for nothing," she is said to have offered.

Shortly afterward, in a dilapidated building, the new school was under way. It was a modest beginning, six pupils.

At the end of the year this six had increased a hundredfold. The astounded officials built an eight-room schoolhouse. This was the first public school in the state of New Jersey, and the one in which Clara acted as principal and teacher until the failure of her voice.

Since Clara lived by work, she secured a position in the Patent Office in Washington, where her weak throat could not be taxed too much.

"Living is doing," she stated. "Even while we say there is nothing we can do, we stumble over the opportunities for service that we are passing by in our tear-blinded self-pity."

Then came the Civil War. When a Massachusetts regiment was attacked by a mob while passing through Baltimore, she helped dress their wounds. She saw the meager provisions for caring for the sick and wounded. She sent an appeal to the Worcester *Spy* for supplies and money for the wounded men.

So generous was the answer to her appeal that space in a warehouse had to be rented. Soon Miss Barton was able to meet all the transports of wounded men with medical supplies and hot nourishing food.

Noticing the suffering and deaths resulting from delay in caring for the injured, Clara Barton realized that if nursing stations were set up at the firing lines, hundreds of deaths could be prevented.

Battling against Army red-tape and public sentiment, she finally obtained permission from General Rucker. The shy, self-conscious girl became the intrepid nurse, braving front-line fire, to bring succor to the fighting men. There seemed to be no limit to her nursing activities: at the siege of Charleston; during the Wilderness Campaign; in Richmond hospitals; on sixteen battlefields, Clara proved her mettle and was praised and assisted by everyone.

On one occasion, General Patrick asked if she wanted protection. "Protection?" Clara smiled, "I believe I am the

(Turn to page 35)

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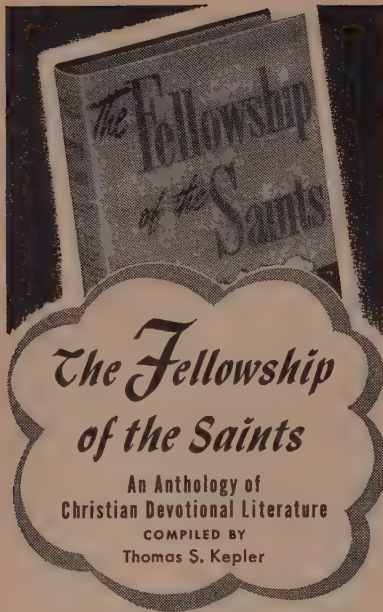
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The editor, Dr. Thomas S. Kepler, is professor of New Testament Language and Literature, Graduate School of Theology, Oberlin College. He is author of *Credo*; compiler of *Contemporary Religious Thought* and *Contemporary Thinking About Jesus*.

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ABINGDON-COKESBURY

How Church Management Serves The Mission Field

by Tom Cox*

"Church Management" has received many commendations but here is one of the most prized. A small mission church in Jamaica has found the ideas published in this periodical a big help in the program of the church.

A CASUAL glance at *Church Management* will make one feel that its scope is limited by the size and finance of a church. I thought so when the first copy was sent to me through the kindness of an American minister who happened to spend his vacation in the West Indies. A first reaction was that this magazine was certainly far removed from the realities of the mission field. Very good, indeed, for the town church, but when confronted with the problems of a rural church whose collections are good when they number five dollars a day, whose members are cultivators in the main, and who live on a bare subsistence which is jeopardized by drought or hurricane, it's a different story. Yet there is a long-term influence that is felt, and to that I pay tribute. After twelve months of, almost as though one was purposely removing oneself from real life, it always seemed like a flight into heaven to read of the activities of American churches. I feel that it has made a rich contribution to the life of our church here in faraway Jamaica.

We read of chimes with interest and laughter. Yet when our bell which had rung for a hundred years cracked, there came a brain wave to put an amplifier in the belfry and obtain a recording of chimes to broadcast each Sunday. It worked. And I am sure that *Church Management* supplied the idea as well as the name of the record maker.

We read of wonderful church literature. We had our duplicator, a flat old thing. The results could not always be read. One day we bought a printing press and type, and now our church printing has brought commendation from the printer at Oxford University, England, who was sent a few copies. Why the unrest till decent literature was at hand. I think that *Church Management* helped considerably in this way.

We read of churches with wonderful lights and furnishings. Our church has stood a hundred years of white ants, hurricanes, and earthquakes. It is solid,

but a trifle shabby and colorless. Past ministers had included dour Scots who looked askance at anything that suggested symbolism. Now we have fluorescent lights (quite an innovation here). We are just making a background of a soft curtain of silver and red which will take the place of a bare board of brown stain. And our choir is robed. I am sure *Church Management* has scored a hit here.

Now we look for more delayed action suggestions. Of course, all these ideas are our very own! We are looking to the bush districts where doctors are far away and sickness and disease very prevalent. Already \$200 has been subscribed towards a travelling clinic that could visit each district. We are planning to give the Poor House their first wireless set for Christmas. We have been asked by the Parochial Fathers to start a club for underprivileged boys. All these are signs of the move towards progress. We wait for the issue of *Church Management* that emphasizes the place of the church in the community, for we feel that we have a place and that we are making a contact. *Church Management* has helped to forward these ideas even in a situation such as we have in Jamaica.

We are much removed. Yet we can improve. We can take your ideas and localize them. If Ridgemount can do this in Jamaica, then there must be other ministers who shared our thought that *Church Management* was useful to only large churches who need to learn, as we have done, its value for the small society.

HOME AT LAST

To an open house in the evening,
Home shall men come,
To an older place than Eden,
And a taller town than Rome.
To the end of the way of the wander-
ing star,
To the things that cannot be and that
are,
To the place where God was homeless,
And all men are at home.

Gilbert K. Chesterton.

*Minister, Ridgemount Congregational Church, Mandeville, Jamaica, B. W. I.

Christmas, Too, Was Her Birthday

(From page 33)

best protected woman in the United States."

During and after the Civil War, President Lincoln received numerous letters asking for news of missing sons and husbands. The official missing list totaled sixty thousand. The President sent for Clara Barton, realizing that in her role of battle-front nurse, she had more accurate knowledge than anyone else.

She was assisting President Lincoln in answering the letters until his death, then continued the task alone. Studying burial and infirmary letters, scanning prison and hospital records, Clara succeeded in tracing and sending word to about thirty thousand persons.

As in earlier occasions, there was no money to carry on this project, so for the four years spent on this labor, Miss Barton gave public speeches, the proceeds of which were turned over to the cause. In the winter of 1868, in the middle of her lecture, Clara's voice left her.

Doctors insisted that she go to Switzerland for complete relaxation. While there, the delegation from the "International Committee for the Relief of the Wounded in War," came to Clara Barton to learn why the United States had refused to sign the Geneva treaty relating to the relief of sick and wounded soldiers. Although invited twice, America had done nothing. Twenty-two nations had signed the pact. The United States alone remained aloof.

The Franco-Prussian war found Clara Barton in Strasbourg with the German Army. There she helped the Red Cross Society in caring for the wounded.

She was astounded to observe that this society had achieved in four months what the United States had failed to do in four years. The white flag with the red cross gave its workers protection from both armies.

Shortly after the close of the war, she returned to the United States and took up the cause of the Red Cross. On March 1, 1882, President Arthur signed the treaty which was promptly ratified by the Senate.

The American Red Cross was born with Clara Barton as its president, an office she held for twenty-two years.

Even now she was not content to remain idle, and it was through her efforts that the International Congress of Berne adopted the "American Plan" which called for Red Cross relief in "Great public calamity which require, like war, prompt and well-organized help."

Clara Barton lived beyond her ninetyeth birthday and to the last continued to live her belief: "We gain in so far as we give."

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The Pastor's Wife

An Announcement of a More Complete Magazine for the Minister

In order to make a more complete journal for the manse the editors of "Church Management" have welcomed the opportunity to include "The Pastor's Wife," edited by Mrs. Joyce G. Engel and published from Port Clinton, Ohio, into its pages. Mrs. Engel, whose husband is pastor of the Peace Lutheran Church of Port Clinton, will continue as departmental editor and will welcome correspondence from her old friends.

LET'S TALK PARSONAGE

THE fast changing complexion of parsonage life prompts us to look for interesting and provocative ideas to enhance our lives and those who share in it. We look forward to hearing from you and sharing together our experiences to brighten our todays and plan for our tomorrows.

New beginnings, new fields, or necessary adaptations to a new mode of living are not new to a pastor's wife. There is no standing still for time does not sit and twiddle its thumbs waiting for us to decide to look beyond the driving rain and view the golden sun. Programs must have a new angle; illustrations need new terminology, and sometimes our spirits need a new lift. Yes, you have learned to accept change just as the bud unfolds to catch and hold the rays of a life-giving sun, and at the same time sends its roots deeper into the life-sustaining earth.

A cat's whiskers accurately measure the width of an opening through which its body may pass, so the story goes. We do not propose to grow whiskers but it might be helpful if we had a gauge that could measure circumstances for what they are, not what a prejudiced or blinded eye might see.

It is not the newness, but how we meet it, that counts. The Scotch have a word for it, the Irish have a legend, the Germans and the French, have theirs—each in their own language or dialect. The English maintain that wherever there is an Englishman you will find a bit of old England. Traditions, customs, and philosophies are combined to keep alive the truth that it is not where you live, but how, that is important.

It is not a Texan or Alaskan residence that counts, but whether your home has been made into a parsonage by your hands. It is not the brick two-story house in New York, nor the four-room cottage somewhere in the West, nor the sprawling frame building, the like of which are scattered throughout our America, that is most important.

Nor is it the thatched roof, or raised floor, nor the neighbors who cannot speak English, that make our missionaries' homes real parsonages too.

It is our own viewpoint, our attitude and our willingness to uphold that great Protestant institution—the parsonage—that will determine whether our homes reflect the graciousness and hospitality becoming to all Christian homes, and especially the parsonage.

Outward furnishings can only emphasize, not create, that intangible warmth felt by the stranger who is our guest. Psychologists know well the effect of environment, even particular colors, on human emotions, and have repeatedly advised us to make careful selection if we hope to establish a certain atmosphere.

None of this takes the place, however, of the furnishings of the heart. When the despairing Simon Peter cried "I go a-fishing" to the other disciples with him on the lonely shore of the Sea of Tiberius after the crucifixion, the others agreed to do likewise. Still without luck, they neared the shore. A figure whom they dared not question said, "Come and dine," for he had prepared a little meal of fish and bread. Simplest thing on earth. But the comfort and hope this simple act brought reminds us that we too can introduce Christian living as only we can give. Because we do not live in a plexiglas bubble but illuminate the shadows surrounding.

Pastors' wives cannot fail to be expendable nor cloud vision until light is "hid under a bushel."

* * *

Just Between Us, a feature of interest to ladies of the manse everywhere, can be continued in this manner. Questions relating to the practical side of parsonage life can be discussed. You may write regarding these questions, or your own, and know that no names will be printed. The variety of opinions and suggestions or questions may help someone else or be instrumental in crystallizing a decision. You are as near as a three-cent stamp. We are as

ready to hear as a depth detector, providing sound is put in writing, and mailed.

For instance a recent question addressed to me read, "I wonder if other pastors' wives have a recipe or blueprint on how to get all the household and church duties done, and still have time to take a day off."

WHAT IS YOUR ANSWER?

PREACHERS' DAUGHTERS (Onward Christian Soldiers)

I

We are preachers' daughters
Pious, every one,
Ever in demand when
Work is to be done.
We are not conceited,
We are never vain
But when we have done a task
They call on us again.

Chorus

We are preachers' daughters
Pious, every one,
Ever in demand when
Work is to be done.

II

'Tis said that preachers' children
Are ever bad and wild;
The reason's very simple
Alas each preacher's child
Has from early infancy
Associations bad;
Other people's children
Were all the friends we've had.
—Clara Reasoner Barry

THE CHURCH QUILTERS

On Wednesdays you will find them
Working hard from ten to four,
Quilting, quilting, ever quilting
'Till their fingers are so sore.

It's a hard way to make money
But they feel it must be done,
And along with all the quilting
Goes a lot of wholesome fun.

Work alone is not accomplished
By this small but willing crowd,
They have sewed the ties of friendship,
And of that are mighty proud.

It's a social day together
And enjoyed by one and all;
May the quilters go on quilting
'Till they answer their last call.

—Mary Everett

APPARITIONS

Who goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men.

Who goes there, at the dawn,
Across the sun-swept plain?
We are the host of those who swear:
It shall not be again.

Thomas Curtis Clark.

If I Were a Minister

by Evelyn Murray Duke*

Of course Mrs. Duke is not a minister. But her husband is. And she studies them with a critical eye. Perhaps some reader will want to contribute an article on the subject: "If I Were a Minister's Wife."

RECENTLY, two other ministers' wives and myself were asked to speak at a ministers' association meeting on the subject, "If I Were a Minister." It is a subject I approach with deep humility. The minister of today has many problems to face. That he does face these problems with courage, with conviction, and with deep spiritual insight is something of which we are well aware; perhaps no one more so than she who walks by his side. Yet, the greater the minister, the more willing he is to admit his human frailties, and to seek divine guidance, and human counsel. It is to these that I would speak.

If I were a minister I would try to be honest with myself. A minister need not be ashamed to admit his own shortcomings. No one expects him to be perfect; neither God or man. It is so easy for a minister to spend time on the shortcomings of his parishioners or fellow ministers, and forget his own weaknesses. Before one can truly help others, he must first know how to help himself. If any minister is to continue to grow spiritually, he must never let the demands of the day crowd out his own personal moments with God, or neglect the source from which his own help cometh.

If I were a minister I would remember gratitude; being grateful for that which I had, and for the countless opportunities offered me to serve my fellowmen. The two most striking examples I recall of ministers who were of the ungrateful type still bring a distasteful twinge to my mind. The first of the two was a caller in our home shortly after we were married. I adjourned to another room, but was able to hear all that he had to say, as the conversation was carried on in a booming tone of voice. "No sir, Brother," he said, "It's no use trying to be a minister these days. You just can't make a decent living. Folks are always imposing on you. I could see the handwriting on the wall, so I got out of it, and went into the insurance business." The second minister was a little man trying to appear big. He drew up a bill of rights, and in loud and no uncertain terms; asserted what he would

do, and what he would not do. Have you ever watched anyone decay spiritually? It's not a pretty sight. In the course of your ministry much will be asked of you, sometimes, seemingly, more than you can bear. Yet, any minister who has truly loved and served his people, will have deep gratitude in his heart always. He may have given much, but so have his people.

If I were a minister I would seek to develop patience. Patience is a virtue in any man; in a minister it's a requisite. When you have parish members who are hesitant about joining the church, do you become impatient with their attitude? Do you dodge certain calls on old folks, because you haven't the patience to listen to their oft repeated tales, or the listing of their woes? Do you become impatient with church officers, when their thinking doesn't follow your line of reasoning? We hear much about the patience of the scientist. In order to secure positive results, he is willing to experiment over and over again. If results are negative, he never thinks of giving up. He simply tries again with a different approach. Human nature is so unpredictable, we say. Of course it is, but why use that fact in a negative way? Why not use it as a spring board to launch into new avenues of interest and friendship, and ultimate cooperation. These experiments in human relationships take time, and effort, and patience, but they are immeasurably worthwhile.

If I were a minister I would try to carry myself with dignity at all times. Ministerial dignity, to me, is an absolute requisite. This doesn't mean that I feel a minister has to be sanctimonious. A good sense of humor; the ability to laugh at oneself; to share in a good laugh with others, takes away nothing from the dignity of the minister. I think there is considerable confusion in the mind of the laity, and the clergy itself, as to what constitutes ministerial dignity. It isn't something which you can put on and take off at will, which is what some ministers have tried to do. In fact, it isn't something which is put on from the outside at all. If it is, it's false dignity. True dignity

(Turn to page 41)



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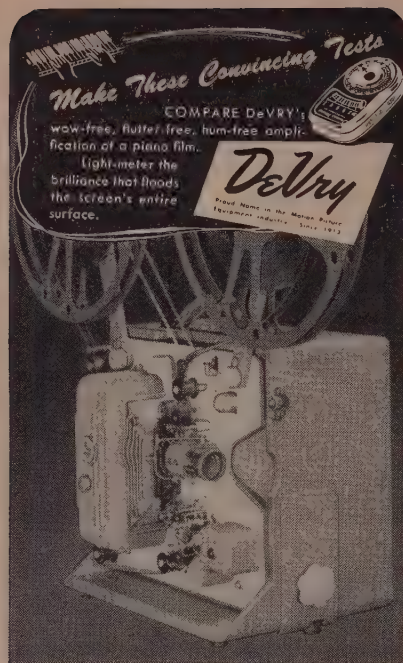
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- THE CHURCH LAWYER -

Right to Enforce Endowment Pledge

by Arthur L. H. Street

AN OPINION rendered by the Appellate Court of Illinois several years ago should be studied in the formation of any campaign to secure endowment pledges for church benefit. The opinion was delivered by the court in determining that the following quoted pledge was enforceable against the estate of a well-to-do church member:

"To the Congregation of the Fourth Presbyterian Church of Chicago, Illinois:

"I desire to have a part in making up the amount of the Endowment Fund for the Fourth Presbyterian Church, now being raised, and in consideration of the subscriptions, gifts, donations and bequests made by all other persons to such Endowment Fund, and in further consideration of the covenant on the part of the Church, duly expressed in resolutions of its Board of Trustees, that the principal of such Fund shall be held in trust in perpetuity, and the income only thereof to be expended in the support and maintenance in perpetuity of the worship, religious activities and community service of said Church, together with the upkeep of all properties belonging to said Church, I hereby promise to bequeath to you for said Endowment Fund, by my Last Will, the sum of \$25,000; any payments to said Fund which I may make in anticipation, in my lifetime, shall be credited by you upon said legacy and be abated therefrom in the event of my death."

Similar pledges were received, all tied into the resolutions of the Board of Trustees, referred to in each of the pledges. The resolutions read:

"Resolved: That there is hereby created a fund to be designated, 'The Endowment Fund of the Fourth Presbyterian Church of Chicago, Illinois,' to be made up from donations, gifts, subscriptions and bequests therefor, the principal of which fund shall be held in trust in perpetuity and invested by the Treasurer under the direction of the Trustees; the income only of said

Endowment Fund shall be expended in the support and maintenance in perpetuity of the worship, religious activities, and community services of said Church, together with the upkeep of all properties belonging to said Church.

"Resolved further: That all gifts, bequests, subscriptions and donations... for its Endowment Fund shall upon payment to the Treasurer be added to and become a part of said Endowment Fund to be held in trust in perpetuity for the purposes above stated.

"Resolved further: That these resolutions shall be and are hereby made a covenant and agreement on the part of the Congregation... with every person who shall make a donation, gift, subscription or bequest or promise to make a gift, donation or bequest, to the Fourth Church for such Endowment Fund, that the principal of said 'Fund' shall be held in trust in perpetuity and the income only thereof be used by the Fourth Church for the purposes in these resolutions stated."

On the death of the member whose pledge is quoted above, the probate and circuit courts of Cook County decided that the pledge was not enforceable, but the decisions were reversed by the Appellate Court, which ordered the lower courts to allow the church's claim for \$24,500; the pledgor having paid \$500 during her lifetime. (In re Wheeler's estate, 1 N. E. 2d 427.) High spots of the Appellate Court's opinion are quoted below:

"Counsel for plaintiff aptly observe that the resolution and pledge express the intention of the parties to make a binding contract in which each promise would be in consideration of and dependent on the other promise; and it is aptly suggested that if this has not been done it is impossible to make a charitable subscription a binding contract, which would put charitable organizations in a special disfavored class, contrary to the often repeated assertion of the courts that subscriptions to charities are favored. We should not readily declare such a con-

tract to be unenforceable, with the serious consequences which would follow in invalidating such pledges upon which charitable organizations must rely. It is important in this connection to note that should the board of trustees fail in their obligations to hold and administer the endowment fund as they have agreed to do, the performance of this obligation may be compelled by the heirs of Mrs. Wheeler . . .

"The undertaking to carry on the work of the church in perpetuity was a sufficient consideration for the pledge. The wisdom and foresight of Dr. Stone and the trustees in establishing a permanent endowment fund is shown by the fact that although the church membership has made a substantial increase in numbers between the years 1918 and 1933, the income from current contributions during the same period showed a substantial reduction, while the income of the endowment fund over the same period showed a marked increase. While the income from the endowment fund in 1917 and 1918 furnished less than 2 per cent of the total income of the General Fund, by 1932 and 1933 it furnished over 30 per cent of the income. The statements of the receipts and disbursements show that the current income had so decreased by 1933 that the income from the endowment fund became a vital factor in carrying on the religious and charitable work of the church. The trustees say that, relying on the validity of the pledges to the endowment fund, they have carried on the work of the church in face of declining current income. . . .

"Fundamentally, defendant's argument is based upon the proposition that no enforceable pledge to leave a bequest to a philanthropic organization can be made. For the courts to sustain this position would substantially injure, if not destroy, all endowment funds, which, as is well known, are universally created in this country by such pledges. The injury to churches, schools, hospitals, and similar agencies for good would be irreparable. We cannot give our assent to this."

JAPAN CHRISTIAN UNIVERSITY

Tokyo—RNS—Formation of a Supporters' Committee in Japan has been announced here by the founding committee of the Christian University of Japan. The new group will be under the chairmanship of Governor Ichimata of the Bank of Japan.

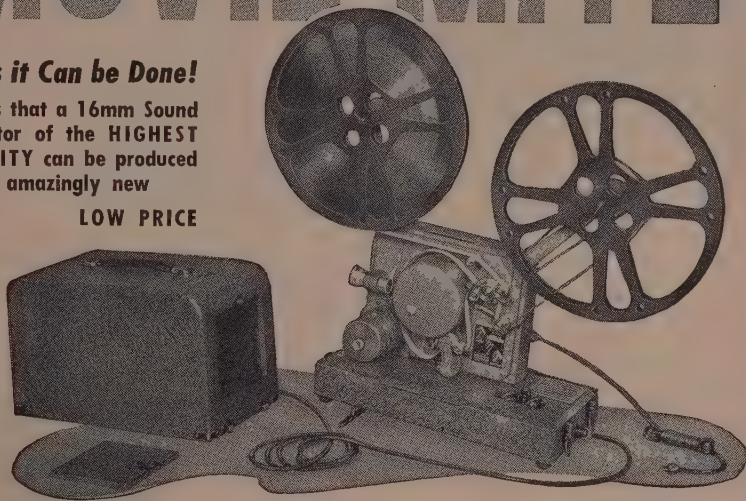
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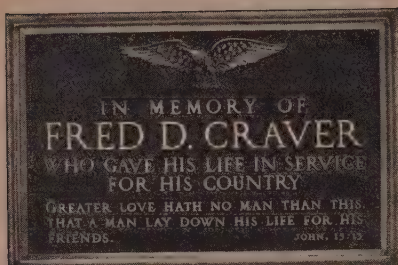
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"Finding Happiness With God's Approval"

A Radio Address

by Dr. J. Richard Sneed*

ROBERT LOUIS STEVENSON declared one day that he would rather see a cheerful person than to find a five-pound note. That is saying a good deal for a Scotsman, but it indicated the conspicuous lack of evident happiness about him.

Americans have a special right to be happy. Our Declaration of Independence sets forth in its introductory words this common heritage of freedom: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

Our Founding Fathers recognized that only when people are happy are they safe in their social relationships one with another.

Religion acknowledges the objective of happiness as being central to your life and mine. Do not despise the quest for joyousness, do not deny it, for the happiness which we attain with God's approval is the most genuinely motivated power in our lives.

"What is the chief end of man?" is a question prominent in the catechism of the churches. The answer indicated is this: "To glorify God and to enjoy him forever."

Because some people's religion is so dolefully presented through sad countenances, we ought not to forget that the religion which comes out of the New Testament is a sunny, happy thing. Critics found fault because Jesus and his followers lived joyfully, like people on their way to a marriage feast. Paul makes the New Testament ring out, "Rejoice in the Lord always: and again I say Rejoice."

Of the famous Bronte sisters it was once observed that only one of them had a sense of real joy out of her religion.

Theresa, the mystic, captured the lost radiance much better, teaching, "Mirth is from God and dullness is from the devil."

Happiness—the abiding, sustaining happiness that lasts—comes as a by-product and never as a separate end in itself. It results from the practice of a certain righteous way of living.

The divine demands, as the Ten Commandments are sometimes called, give

us a clue as to what kind of things we must get straight and clean and clear in our own lives if happiness is to be ours. Of course this involves our making right and past wrongs which we can. It means that happiness will come to us only as we forgive ourselves and others all previous transgressions.

A psychologist gives us this second requisite for happiness with God's approval: "Happiness is essentially a state of going somewhere, wholeheartedly, directionally, without regret or reservation."

A brilliant, young, unmarried girl said to me recently, "I don't feel that my thirty years have taken me anywhere." You understand what she meant. She had no desire for either fame or fortune but she was searching for the happiness which all of us seek of belonging, of counting, and of being needed in making this a better world.

This talented lady is now finding an improved sense of creative happiness through church and community leadership which challenges her service.

Henry Drummond once said that the way to misery is to be a half-hearted Christian. People need to lose themselves to be happy; they need to give themselves wholeheartedly to causes greater than themselves. Joyfulness then comes as a by-product.

Our happiness depends upon our possessing and spiritualizing that which we already own. Radiant living comes by being spiritually alert to the commonplace things of life which abundantly surround us: home and children, daily duties, personal service—all of these steady parts which we are called upon to play in making life a true and cheerful thing.

Alice Freeman Palmer suggested three rules as an aid in the quest for happiness: (1) To commit something good to memory each day, (2) To look for something pretty each day, (3) To do something for somebody every day.

So simple a formula as this can make the commonplace glorious, giving to life a new zest. You may discover happiness where you are by making your house into a genuine home, by making your physical parenthood a true spiritual companionship for your children. Happiness comes neither by luck nor by fortune but by persuasive

(Turn to Page 42)

*Minister, First Methodist Church, Los Angeles, California.

If I Were a Minister

(From page 37)

is inborn. It grows from the inside out.

I think much of this confusion as to what constitutes ministerial dignity is a carry over from a generation or so ago, when it was considered to be "beneath the dignity" of a minister to do much else than expound words of wisdom from the pulpit. Whenever he went among his people, it was expected that he would carry his pulpit presence with him. To such as these, it was unthinkable that a minister might indulge in manual labor. If a need arises, why shouldn't a minister work with his hands? A professional man once told me of having seen a minister helping at a fire. He seemed to think it quite a remarkable thing. He told me of how the minister helped pull the fire hose across the road, and then stood on the road directing traffic. When the fire was at its worst, the minister took his place at the nozzle along with the other men. His face was blackened with smoke, and his clothing torn. While the man was speaking, he kept shaking his head, as though he just couldn't visualize a minister doing anything like that. I admire a minister like that. It seems to me that the ministerial robe of dignity isn't something to be worn in such a way that it separates the shepherd from his flock. Nor is it a garment to be worn lightly, and cast aside at the whim of the wearer. I think back to the moment of ordination, when each one who consecrated his life to the Christian ministry, remembers how, at that very moment, it seemed to him as though the Mantle of the Most High God dropped upon his shoulders, and so adorned, he went forth to serve his people. Dignity attained at such a moment should be sufficient for a lifetime.

If I were a minister I would try to be humble. Unfortunately, many ministers suffer from a false sense of humility, which is perhaps the most dangerous kind of all. It's insidious. It grows on you without your being conscious of it. There are certain spiritual tests which you may take in order to find out if you are suffering from this disease.

1. Which is the more natural thing for you to do; to speak for your fellow clergy, or to speak against them? A truly humble person is not critical of others.

2. If you hear Brother Blank is having a difficult time in a given situation, do you find yourself thinking of him in a disapproving way, and that if you were in that situation you could probably handle it?

3. When you are preaching, do you

(Turn to page 43)



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So two new services that every church will find helpful in routine duplicating as well as in the preparation of material for special events have recently been made available. They will reduce preparatory time on church publications, reports, calendars, programs, menus, invitations, announcements and folders of all types.

One new service is the 4-page folder form-topped stencil sheet,—a regular all-purpose stencil sheet with special form-topped lines to guide in the positioning and arrangement of copy for a folder.

In spite of an accurate "layout" or "dummy" there is apt to be confusion on page arrangement of a 4-page folder, so the spaces for copy for page 2 or 4, and 1 or 3, are marked on this special stencil sheet. There are the regular typewriter line spacings, and

guides for character spaces. A broken line down the middle of each page space is convenient for centering copy.

Frequently copy for folders must be prepared on a typewriter with a standard carriage, guide lines indicate the correct place for cutting the stencil into two sections for typing, and how far it should overlap when it is cemented together again. In addition to the guide lines, complete instructions for 4-page folder preparation are given on each stencil sheet.

This special stencil sheet will quicken and simplify the preparation of church calendars, programs, booklets, menus and other folders which are prepared on the church duplicator.

The other new stencil duplicating service that churches will find particularly helpful is the newspaper stencil sheet. It is a regular, all-purpose stencil sheet with form-topping that shows you exactly where to position copy for two and three column layouts. The number of typewriter characters that will fit in two or three columns, in both elite and pica type, are indicated on the stencil sheet also.

This stencil sheet not only eases stencil preparation for the newspapers or newsletters that many churches publish regularly, but is an aid in preparing any material that is divided into columns. Bulletins, statistical reports, forms you design for use in your Sunday school departments may also be more easily made up with this stencil sheet.

Finding Happiness

(From page 40)

invitation to the best spiritual powers within ourselves.

Genuine happiness of the kind which God approves is never dependent upon what we have but rather upon what we are. That American reporter who once suggested that he would like to see what a million dollars wouldn't do does not need to look far to see that it will not purchase inward joyousness. Happiness is the result of noble character, great faith, and useful service.

Jesus gave eight beatitudes in his Sermon on the Mount directing our quest for life's real abundance. Biblical scholars often translate the word "blessed" with which each beatitude begins to mean "happy." Read them that way and you will discover that

Jesus is teaching us as never man taught, declaring that:

(1) The humble are the happy, for they are in harmony with the spirit of God.

(2) The sympathetic are the happy, for they are sharing the joys and sorrows of others.

(3) The meek are the happy, for they have learned the art of selflessness.

(4) The spiritually hungry and thirsty are the happy because their receptivity enables them to receive the fullness of the divine life.

(5) The merciful are the happy, for in giving mercy they reap mercy in return.

(6) The pure in heart are the happy because they are like their Creator in moral character and qualified to share God's beauty and glory.

(7) The peacemakers are the happy because they dissolve strife and conflict by bringing a new spirit into our human relationships.

(8) The persecuted are the happy inasmuch as they are the partakers of the prophetic heritage indicative of a better world.

These eight qualities of spirit which Jesus sets forth could be summarized as: humility, sympathy, teachableness, spiritual desire, mercy, purity, peaceableness, and patient endurance.

When he had concluded recording the Master's Sermon, Matthew adds these thoughtful words:

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority . . ."

If I Were a Minister

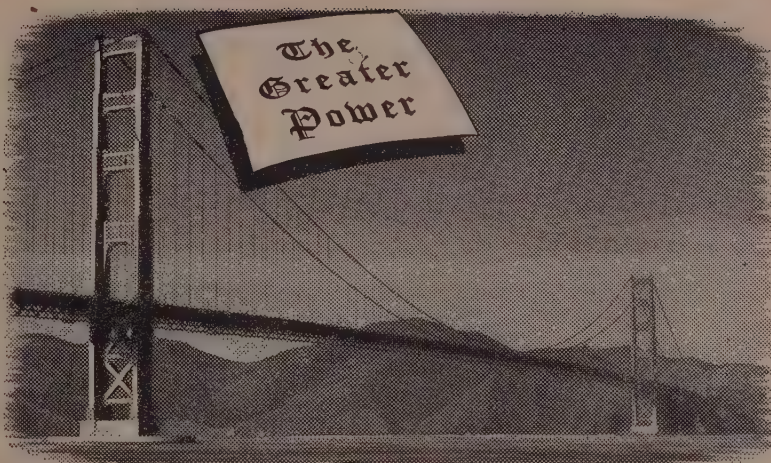
(From page 41)

find yourself thinking of how you're putting it across; rather than the message itself?

All these are warnings. Heed them! As the years go by, and a minister gains experience, he sometimes forgets that God and he together make the team. You often hear him say, "I did so and so in MY church." He forgets that he must exalt God and his purpose; not himself. In his letter to the Romans Paul says, "Do not think of yourselves more highly than you ought to think." This, it seems to me, is the secret of true humility. It isn't talking as if you were a worm, like Uriah Heep. It isn't acting as if everyone else were right, and you were wrong. True humility is an attitude of the heart and mind, which leads to cooperative service with Christ. Perhaps it would be well if the minister of today remembered more often the words of Micah, "What doth the Lord require of thee, but — to walk humbly with thy God."

It takes many things added together to make a good minister. There is no master list. I have mentioned some things which seem important to me. It is assumed that every minister, if he bears the name, carries with him always a sense of mission to win others to the Christian way of life. This is the Rock upon which all else is built. I myself am not a minister. I don't expect that I ever shall be, but if I were a minister I'm sure it would be for me, as it has been for countless others, a life choice with no regrets.

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But in the realm of the spirit there is beauty more abounding and a strength that will endure beyond the most imposing creations of concrete and steel. A lesson presented to a Sunday or vacation church school class, or a word spoken at the right time by a wise counsellor, may change the course of a life. And that life, in turn, may radiate an influence that will reconcile others to their Maker for all eternity.

The opportunities in Christian education are limitless. But to grasp them fully you must use tried and proved methods. Your mission is a consecrated one. Do not allow carelessly chosen teaching aids to endanger its success. Take advantage of the long experience—and the devoted study—of your official church publishing house. Its writers know exactly what your educational program is trying to accomplish and they can furnish you with the lesson material best suited to make your dream of service a reality.

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SUGGESTED MINIMUM STANDARD OF ACHIEVEMENT FOR RURAL PASTORS

By Burton C. Bastuscheck*

1. Love the countryside and the people who live there.
2. Have family worship and private devotions every day.
3. Regard your ministry as a work to which God has called you. Let his will come before yours.
4. Always use Christian tact and common sense in dealing with people.
5. Read at least two good books a month, one of them in some area of the field of religion.
6. Visit at least ten different fami-

lies every week.

7. Visit all hospital patients of your parish within traveling distance.
8. Visit all shut-in and aged people of the parish at least six times a year.
9. Spend at least ten hours of every week in the study.
10. Answer all mail promptly.
11. Preach and speak in a language that is not "over the heads" of your people.
12. Use many illustrations from rural and everyday life. Jesus did.
13. Pray and read the Bible at each pastoral call.
14. Learn to know all of your people by name. Know the first name of each child.
15. Be careful, honest, and prompt

in all business dealings.

16. Be well informed about the trends taking place in rural life today.

17. Be a living example of the message you proclaim.

18. Think more about giving than getting. Let the amount of salary that you receive be a secondary consideration. People will usually be prompt to reward faithful service with increased salaries.

19. Be cooperative and friendly toward other ministers and churches of your community.

20. Help people to apply their faith to everyday experiences of life.

21. Observe reasonable health habits. Be physically fit to do your best.

22. Use the many agencies serving rural people to enrich the total church community life.

23. Cooperate with the schools as much as possible, and use your influence toward making the school program more effective.

24. Give considerable time to working with young people and children.

25. Avoid any sense of jealousy toward urban ministers. Ours is not a divided church. Each man must serve where God can use him best. The rural ministry provides many rich rewards which cannot be given a monetary value. Be thankful for the privilege of serving God where you can always see evidences of his creation and handiwork.

26. Enter a charge with the intention of staying for a number of years. Keep your eyes off the "greener pastures." The "migrant ministry" has greatly weakened rural Methodism.

27. Cultivate a sense of humor and a spirit of good will.

BAPTIST LEADER OPPOSES U.S. RECOGNITION OF SPAIN

New York — RNS — Persecution of minority groups in Spain "continues to an alarming degree," Dr. Stanley I. Stuber, chairman of the Commission on Religious Freedom of the Baptist World Alliance, declared here in a statement opposing U. S. recognition of the Spanish "Fascist government."

Recently returned from a three-months' tour of Spain, Czechoslovakia, and eight other European countries, Dr. Stuber asserted that "recognition of the Fascist government of Spain by the United States is too great a price to pay in order to gain a military advantage over Soviet Russia."

"Having had a taste of Fascism in Spain, in the form of religious persecution of Protestant churches," Dr. Stuber said, "I am greatly troubled by those U. S. Congressmen, generals and big business men who are openly advocating a military alliance with Spain, as well as official recognition."

*Minister, McConnellsburg Methodist Parish, Fulton County, Pennsylvania.

Biographical Sermon for December

George Campbell Morgan—Bible Exponent

by Thomas H. Warner

All Scripture is given by inspiration of God . . . that the man of God may be perfect, thoroughly furnished unto good works.—II Timothy 3:16, 17.

GEORGE CAMPBELL MORGAN was born December 9, 1863, at Tetbury, England, where his father was a minister. Morgan said he never knew a more austere or Puritanical man. He never read a novel. Shakespeare was not admitted to the home which was definitely religious.

The boy was educated at home as his health was poor. Later he was sent to the Douglas School at Cheltenham. The opportunity of a college training did not materialize. In later years he lamented the fact that he had never enjoyed that privilege.

At the age of twenty he was engaged as a junior master in the Jewish Collegiate School at Birmingham. He held that position for three years. It was during this period that he became an agnostic. For two years he was bewildered and distracted.

Morgan said, "In my despair I took all the books that I had, placed them in a cupboard, turned the key and there they remained for seven years. I bought a new Bible and began to read it with an open and a determined will. That Bible found me. Since that time I have lived for one end—to teach the teachings of the Book that found me."

After that he closed his mind to all teaching that might disturb the teaching of the Bible. That seemed to him the only thing that mattered—the teaching of the Old and New Testaments. For seven years he did not open a book about the Bible.

Morgan said he always knew he was going to preach. He preached his first sermon at the age of thirteen. For ten years, before he entered the regular ministry, he preached in village chapels and in undenominational halls, as occasion offered.

Morgan began his ministry as a mission preacher. Then he received ordination to the Congregational ministry. He had two pastorates before he removed to London in 1897. The four years he spent in London gave him a world-wide reputation. Congregations filled the spacious building and often it was not large enough to accommodate the crowds.

On the invitation of Dwight L.

Moody he became a Bible lecturer at the Northfield Conference. He spent three years in mission work in the United States. He developed his own method as a Bible exponent. He found in all the American cities large congregations that were eager to hear his elaborate analysis of the Bible. He had a vast following.

During the years that he spent in the United States, Morgan was a lecturer at the Los Angeles Bible Institute and at the Gordon College of Theology and Missions at Boston. He was also pastor of the Tabernacle Presbyterian Church, Philadelphia.

On his return to England he was invited to undertake what seemed an impossible task. Westminster Chapel, London, had a seating capacity of 2,500. The congregation was very small. The financial situation was a source of anxiety. Within a month of his induction congregations thronged the chapel, and new life pulsed through all the organizations of the church. One-tenth of all the income was given to foreign missions.

In 1917 he resigned his pastorate and spent ten more years in America. Then he returned to Westminster Chapel as the colleague of Dr. Hubert Simpson. It was a happy partnership. He retired from the active ministry in 1943. He died in May, 1945.

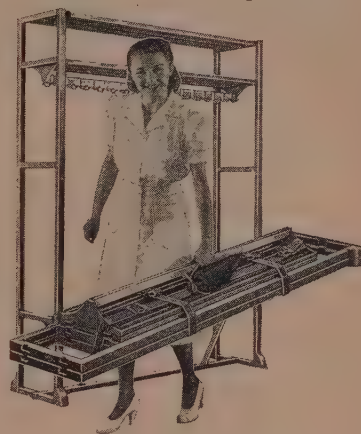
Writing in *Advance*, Professor Egbert Oliver said, "The man in the pulpit is speaking to people who are educated. He needs to be a learned man, a scholar. He is called upon to discuss various fields of study and to draw his thought, even more basically than just in illustration, from the complex structure of modern civilization. It need hardly be argued that one cannot preach the Bible, and the Bible alone, in Manhattan, or in Pittsburgh, or in Sublimity, Oregon."

But Campbell Morgan was neither a learned man or a scholar. He preached the Bible and the Bible alone in the great metropolitan centers of two continents, and crowds gathered to hear him. Perhaps we need Bible specialists as well as specialists in other fields. Or perhaps Morgan was the exception that proves the rule.

William G. Shepherd, a journalist, wrote in 1924, after interviewing Morgan (Turn to next page)



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Family Nights Bring Fellowship To the Rural Church

by Neal D. Newlin*

NO CHURCH would feel that it was doing its Christian duty if emphasis was neglected on worship. Most of our Protestant churches feel the need for a greater interest in our educational program. These two are, more or less, taken for granted! Sometimes we are too negligent of efforts to encourage plain fellowship among our church families.

We felt here that there was a great need for fellowship among the members of entire families. We had the ladies groups who met regularly. Our youth program was developing happily. The men of the church were enjoying the various fellowship groups. But, there was nothing to emphasize the fellowship of the family units together. Of course our worship services were a part of "fellowshipping," but the great emphasis here was "worship," as it should be!

*Minister, Congregational Christian Church, Hollansburg, Ohio.

Biographical Sermon for December (From page 45)

gan, "He has conquered the Protestantism of Great Britain and America. The two great capitals of London and New York are his, so that when he preaches in either city the crowds that go to hear him are too great for any church auditorium."

Morgan was not a liberal. But he was never known to criticize liberalism, or to engage in controversy.

In private life Morgan was very genial. An interviewer said that he was always smiling and laughing. "He believes life is a very pleasant and worthwhile thing." A writer says, "In private life he had quiet charm and the gentleness of manners. He loved human companionship and delighted in good conversation."

But in the pulpit he was different. "He had the grand manner of pulpit oratory. His voice was resonant and musical. His elocution was perfect, yet unstudied. His reading of the Scriptures was unforgettable. The old evangelical note rang through his preaching, but his sermons had always an emphasis on social as well as individual obligations."

Morgan wrote more than thirty books. Nearly all of them were Bible expositions. The most ambitious was *The Analysed Bible* which consisted of ten volumes.

We recognized that any program built for families must be short enough to allow the small children to get home and to bed at a reasonable hour. We knew that there must be a universally attractive program; something that would apply equally well to high-school pupils as to kindergarten children. Also, the young married, and unmarried, people must be attracted. We decided on the following outlined Church Family Nights.

As this is a farming community, we had to take that seriously into consideration. We asked the village and entire community to reserve the third Wednesday night of each month as Family Night, and to schedule nothing to conflict that night. Because farmers are the busiest in the late spring, summer, and early fall, we developed programs for only seven months, October through April.

We asked the Ladies Aid Society to appoint a committee to meet with the pastor and the church clerk, to carefully go over the membership list and the prospect list, the Sunday school list, and the list of members and attenders of our various clubs. These names were carefully screened for duplications, and any one who could not serve, because of physical handicaps, were removed. From such a master list, we selected seven couples to serve as chairman, one for each month.

It developed that we had fifteen families on each month's list. This was a fine group to put across the plans. All through these months, we emphasized over and over the family fellowship angle. Families served on committees, families sat together! Because these nights were Family Nights we did not want to sell supper tickets, or charge for the meals. If you are invited to a home for dinner you do not expect to "buy" your meal!

So each committee bought all the food, served it, cleared the tables, and washed the dishes. As no person served but once during the year, he paid the expenses of just one meal, but ate six free. It was figured that each adult paid about \$1.35 for his share of the dinners, or about nineteen cents per meal. And, the food was always ample, excellently cooked, and served family style. The menu for each month was as follows: One meat, two hot vegetables, a simple salad, hot rolls or bis-

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cuits, butter (or oleo), a relish, a condiment (jelly or jam), choice of drink (coffee, tea or milk), and a simple dessert. The usual church supper dishes were not overdone: we had meat loaf only once, macaroni but once, gingerbread with whipped cream only once, baked beans only twice. But, the nicest part about these suppers, was the fun the serving families had in working together from the first meeting to plan the menu to the cleaning-up afterward.

The supper committees had nothing to do with the program: that was up to the minister. But, a theme for each month was developed. October was Hallowed Eve (Halloween); November, Thanksgiving; December, Christmas; January, the New Year; February, St. Valentine; March, St. Patrick; April, Easter. The committee therefore decorated the dining hall, and the tables, in colors and pictures appropriate to the month's theme.

We felt that we had to carry through a definite schedule so that the food would be at its best, and so that the parents could get their little children home in decent time. We met in the auditorium of the church, and went down to the dining hall promptly at

7 p.m. We had a moment of silence, followed by a spoken Grace before each meal. Immediately after Grace was said, the waiters and waitresses brought in the dishes of food from the kitchen. We saw to it that each man and woman was "kidded" plenty about his apron or her headdress.

We watched carefully to see that everyone was through eating before the program was begun. The program was never more than twenty-five minutes long! Sometimes, there was a speaker, sometimes movies, sometimes debate or discussion, but always the theme of the evening was carried into the program part of the evening. Adjournment usually came about 8 p.m., but it often was long after nine before the last family left the church: they thoroughly liked visiting together.

How did it work out? So well, that we are doing it again for the third year! We only have one fault to find: we do not have a big enough dining hall, and may have to serve some in the adjoining kitchen this year. We had many families come to these regularly, who do not come to church or Sunday School more than two or three times a year.

Oh, yes! The kitchen "help" always came into the dining hall for the program. There was no rattling of dishes and silverware to disturb the program. You see, the evening's events were over early to avoid tiring the workers.

We took no offerings. We sold no materials. We did no propagandizing. All we did was fellowship together as fellow Christians and citizens of a fine community, recognizing that it is good to have happy families.

TO RULE IN FAVOR OF PROTESTANTS

Santa Fe, New Mexico—After nine days of hearings, the so-called Dixon case came to an unexpectedly abrupt end here with District Judge E. T. Hensley ruling that "there is no separation of church and state" in some New Mexico public schools.

Judge Hensley, in an oral decision, found that Catholicism is taught in some public schools, and indicated that the written judgment, to be released later, would rule "generally in favor of the plaintiffs," a group of Protestants seeking to bar garbed Roman Catholic nuns, brothers and priests from public school teaching posts.—RNS.

"I have believed in and have loved Mahatma Gandhi through the years—in spite of differences."

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SERMON STARTERS

A. Advent and Christmas

IN the season of Advent the thought of judgment is brought vividly before the minds of Christian people. Some of the best-known Advent hymns lay great stress upon this thought. It may well seem strange that the season which is in preparation for the Christmas message should tend to dwell upon such a theme. Yet rightly understood the fact of judgment forms an integral part of the Christian gospel. * * * God is perfect and eternally love, and if he allows men to suffer the results of their misdeeds it is that they may learn by experience, bitter though it may be, the inescapable truth that "whatsoever a man soweth, that shall he also reap."

But does this conception of judgment, as a moral process rather than a single event at the end of time, relate itself naturally to the thought of Christmas? The essential message of Christmas is not that of judgment but of love; but God's love is itself an instrument of judgment, for it has always been the experience of Christians that, more than any fear of retributive justice, the supreme manifestation of divine love on the cross leads them to a deep sense of their own unworthiness, and so to repentance. In the child born at Bethlehem; in the exquisite simplicity and wonder of that scene is revealed the true nature of the divine "visitation." "God hath visited his people." It brings a message of salvation, of hope, for a world which is morally perplexed and yet deeply desiring to find the things that will make for its peace. As he contemplates this event, man is brought into an atmosphere in which his own self-centeredness is rebuked and his sense of need deepened; the very virtues which are associated with the season make him conscious of his own lack of such qualities. Dicken's *Christmas Carol* is the almost classic illustration of this experience. No man can open his heart and mind to such a message and escape the resultant and inevitable self-judgment.

The church's season of Advent, therefore, follows the normal path of spiritual experience. Sometimes, indeed, it is the vision of the moral beauty of Christ which first reveals to a man his own inadequacy, or it may be a sudden awareness of the majesty

and holiness of God, such as that which forced from the lips of the young Isaiah the poignant cry, "Woe is me! for I am undone." But in the more typical religious experience, as with Christian in *The Pilgrim's Progress*, the sense of need comes first.

If this season, with its thought of judgment, leads men to see anew in the Incarnation the way in which God deals with human sinfulness—not by the method of inflicted retributive suffering, but by the persuasive way of self-giving love—his deepened awareness of his own incapacity and need, and his own self-judgment, will prepare him to understand and receive the cleansing and health-giving spirit of Christmas.—*The Times*, London, 1947.

B. Law and Love

What is unique about Christianity? What is the difference between Christianity and Judaism—between the message of Moses and the mission of Jesus? What, in a word, causes the Christian world to place the Babe of Bethlehem above Mount Sinai? The answer to these questions—implying the distinction and uniqueness of our religion, and revealing the very soul of the meaning and message of the Christmas season—is nowhere better stated than by the author of the gospel according to Saint John: "The Law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). Here is the contrast between the revelation of Sinai and the revelation of Bethlehem.

I. "The law was given by Moses." Through him, in circumstances of dread solemnity, the law was given to ancient Israel. Upon that law their national and religious life were based, and no man can rightfully minimize the mission of that law in relation to the spiritual and ethical education and behavior of the Jewish people. The Ten Commandments, in spite of men's persistent attempts to repeal them, have stood as living pillars in the temple of human life. The law served, as nothing else could have served, in the spiritual discipline and direction of the most uniquely religious people in human history. Nevertheless, in the deeper reaches of human nature and need, the Law finally proved impotent. It was made impotent by its own limitations. Neither as a revelation of the character of God, nor as a dynamic motivation of the character of man,

did the Law suffice.

A. For one thing it was negative. Prohibitions may ward off manifest evils—sacrilege, theft, idolatry, envy, for example—but it is powerless to create their opposites.

B. For another thing, the Law, at first simple and clear, became more and more complex and spiritually bewildering. It became increasingly a matter of technicalities, rules, rites, fasts and penalties until, towering and tremendous, what man faced was no longer the living God but Law: stern, rebuking, judging Law. As a consequence there was fostered in the minds of men a picture of God remote and awful—a celestial potentate rather than a holy Father. The worshipper bowed himself in loveless prostration before the presence of mysterious omnipotence—bowed as a slave coerced, but never as a son, welcomed, loved and redeemed.

C. The Law failed because man failed. The Law could instruct and condemn, but it could not love and lift and save. Spiritual achievement, whether personal or communal, is always a question of dynamics. It is a question of motive power. It isn't a question of instructing men concerning goodness, but of supplying them with a sufficient impulse to be and do good. (As William Law once put it: "The worst man knows more than the best man practices.") Law can seek to prohibit and it can pronounce judgment upon what it considers to be evil, but it cannot create what is good.

Nevertheless, even as the Law was progressively failing in both personal and national life, the Advent spirit brooded over the disquieted soul of Israel. There was a subtle and significant stirring at the heart of man. A spirit of wistfulness and expectation entered the mind of man. The ancient promise—not too good to be true, but too good not to be true—began to live again. It was the promise of a Messiah: "And thou shalt call his name Jesus, for he shall save his people."

And so the great thing happened—the greatest of all great happenings: "Grace and truth came by Jesus Christ." With Jesus, not only does ancient history end, but all history becomes young again. He was the grace of God incarnate. He was the intention of God in human flesh. He was the will of God made manifest in the wonder of life. He was and is the source and secret of that divine dynamic by which man is inspired and empowered to realize God's intention for his life and destiny. Indeed there is a real sense in which we are saved, not by what we do for God under law, but by what we permit God to do for



Hobart D. McKeehan

us through grace.

Wherefore, at Christmastime, let us move from the climate of law into the atmosphere of grace, from Sinai to Bethlehem of Judea. Let musical skies announce him; let pilgrim stars lead us to him; let seers and scholars, prophets and poets interpret him; let little children praise him; let cold, hard hearts be melted and blind eyes be opened, by him; let a dark world find its light and way through him; and let every sincere lover of him begin to witness to him. "For the law was given by Moses, but grace and truth came by Jesus Christ."

POETIC WINDOWS

The Holy Child

He is the Ancient Wisdom of the world,
The word creative, beautiful and true,
The nameless of innumerable names,
Ageless forever, yet forever new.

—Charles C. Albertson

The Word Was Made Flesh

Light looked down and beheld Darkness.

"Thither will I go," said Light.
Peace looked down and beheld War.
"Thither will I go," said Peace.
Love looked down and beheld Hatred.
"Thither will I go," said Love.

So came Light and shone.
So came Peace and gave rest.
So came Love and brought Life.

—Laurence Housman

The Coming Child

Welcome! all wonders in one sight!
Eternity shut in a span.
Summer in winter, day in night,
Heaven in earth, and God in man.
Great little one! whose all-embracing birth

Lifts earth to heaven, stoops heav'n to earth!

—Richard Crashaw (1613-49)

Quatrain

Here is the Truth in a little creed,

Announcing . . .



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In Love is all the law we need,
In Christ is all the God we know.
—Edwin Markham

Christmas Pastoral

The snow lies crisp beneath the stars,
On roofs and on the ground;
Late footsteps crunch along the paths,
There is no other sound.

So cold it is the roadside trees
Snap in the rigid frost.
A dreadful night to think on them—
The homeless and the lost.

The dead sleep, sleep sheltered in the tomb,
The rich drink in the hall;
The Virgin and the Holy Child—
Lie shivering in a stall.

—Robert Hillyer

Christmas Night

More lovely than the rose
The fragrance that this night
Of nights is poured on earth;
No noon-tide sun so bright

E'er shone as one clear star
That led the Wise Men's way,
Before God's wisdom hid
In Babyhood to pray.

More lovely than the rose
The Rose of Sharon lay
Bud of a virgin flower,
Cradled in oxen's hay.

—Marion Lohead

SELECTED PROSE

Opportunity

According to thine opportunity, thou must be the strength of the weak, the refuge of the sorrowful. Thou must have compassion on those within thy reach who are worn with toil. Thou must defend and cherish the young; bless and support the aged; welcome strangers who come thy way; comfort those who are distressed in mind, body or estate. Be assured if thou failest, none other—not nature, nor man, nor angel, nor Creator—will render the service or bestow the love due from thee.—Stanton Coit.

National Morality

It is in war that we get the perfect illustration of patriotism as a form of group morality. With what savagery does one nation denounce the wickedness of the enemy, and with what complacency does it survey its own humanity! And how quickly does an atrocity committed by the enemy become "true and righteous altogether" when committed by ourselves! In the last war, the Germans sent out submarines to prey upon Allied shipping. We did not send out submarines, because there was no German shipping upon which to prey. In due course the German submarine commanders insisted upon sinking merchant and passenger ships without warning. And we were horrified by such barbarism.

Later on in the war, we found ourselves confronting the same situation in the Pacific which had confronted the Germans in the Atlantic. We were sending out submarines to prey upon Japanese shipping in eastern waters. And in due course we began, exactly like the Germans, to sink without warning and without trace. Only this time it was right, and thus not an atrocity of barbarism at all, because we were doing it! * * * Again I remember the cry of horror that was lifted when the Germans began bombing civilian populations in unprotected cities. Here was an atrocity of the worst description! * * * Then, later in the war, we began to get the upper hand in this flying business. Our bombers could go anywhere they would. And, straightway we proceeded to blast into annihilation such cities as Frankfurt, Cologne, Munich and Berlin. In Dresden, in a single night, we destroyed one of the loveliest cities in the world, and killed 200,000 people. To any person of moral sensibility, such bombing would seem to be a hideous atrocity. It would stand condemned by any code of law. But not so! For this bombing was done by us, in our interest, and in defense of civilization, and therefore was right as the Nazi bombing was wrong.—John Haynes Holmes in *Sermons for the New Age*; Morehouse-Gorham Company.

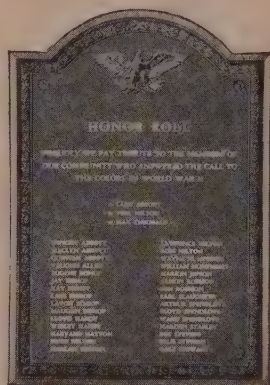
The Temple Within

The pearl of eternity is the church or temple of God within thee, the consecrated place of divine worship, where alone thou canst worship God in spirit and in truth. When once thou art well grounded in this inward worship, thou wilt have learned to live unto God above time and place. For every day will be Sunday to thee, and, wherever thou goest, thou will have a priest, a church, and an altar along with thee. For when God has all that he should have of thy heart, when thou art wholly given up to the obedience of the light and spirit of God within thee, to will only in his will, to love only in his love, to be wise only in his wisdom, then it is that everything thou dost is a song of praise, and the common business of thy life is a conforming to God's will on earth as angels do in heaven.—William Law.

Wonder and Love

Are we going to admire this science of the saints, just as real and solid as any other kind of science, because it deals with invisible things? These men and women belong to a race that never dies out. In them we see the spirit of man gazing at reality; and not making guesses about reality, not

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trying to make it fit his own ideas, but swept by wonder and love. Wonder and love—those are great characters to the human spirit. All art is born of them and all religion, too. It is wonder and love, more than any other two qualities, that make the difference between the human tadpole and the human frog. It is of the very essence of the modern dilemma to find a reading of reality which will give wonder and love—both together, not one alone—full value and full scope.—Evelyn Underhill in *The Inside of Life*.

The Inner Christ

The power of spiritual genius is expressed in the fact that it gives significance and directions to actions throughout all time. The ideas of Christianity accepted first by the lowly * * * have penetrated more and more all manifestations of life. * * * Everything alive in the West actually goes back to the spirit of Jesus Christ. * * * In the long run spiritual forces have proved themselves to be the strongest everywhere. They manifested themselves in enigmatic ways; it is rarely the authentic words of the enlightened teachers which carry their doctrines through the future; in almost no cases are there original writings * * * They act as intangible impulses which, emanating from the master, pass through a thousand minds, a thousand changes, condensations, misunderstandings, and yet preserve their magic force and give direction to life forevermore. * * * The historical Jesus is receding into the background. * * * What remains is the inner Christ, whom Jesus was the first man to call to life within himself, and whom everyone is to make supreme within himself in his own personal way.—Hermann von Keyserling in *The Travel Diary of a Philosopher*.

A United Church

In passion our fathers parted; only a profounder passion can weld us together. Without a deeper life of the spirit, at once creative and consecrating, a united church may be a futility or a menace. * * * What do we propose to do with a united church? If we mean to use a united church to heal a broken and divided world, to reveal love where now there is hate, to melt bitter racial rancors which have in them the seeds of new wars—to heal the malady of war itself, to lead the way to a juster and more humane social order, and to send the gospel into the far dark corners of the earth—then God will prosper our undertaking, making it a Pentecost of Brotherhood. But if any lower, lesser motive lurk behind or within, his winds

will not blow nor his tides flow. * * * Secularism is bankrupt, sectarianism is sacrilege, science is suspect—its cult of magic cannot save us from disintegration and disaster; it may even hasten both. Only the vital mind, the spiritual vision, the magnanimous heart, the merciful and skillful hand can take our wild and whirling world and shape it after a new pattern.—Joseph Fort Newton in *The One Great Church*.

BOOKISH BREVITIES

Pioneer Preacher, by Opal Leigh Berryman, is both a bit of interesting autobiography and a well deserved



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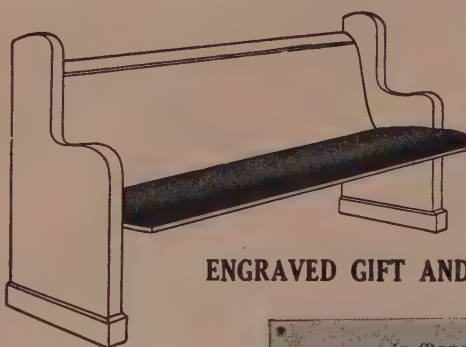
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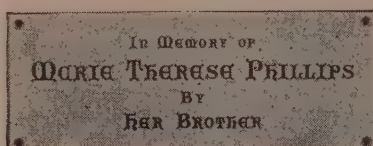


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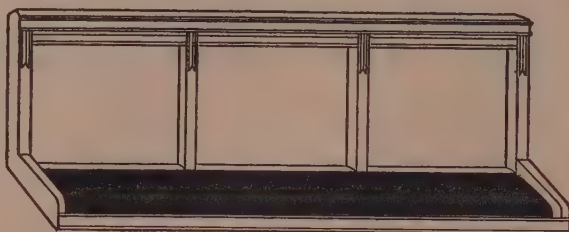
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tribute to a noble father. George Carroll Berryman was a pioneer preacher in west Texas. Most of the story centers around the town of La Mesa during the early 1900's where and when "men were men." But, says the author, there were more good men than evil ones. The atmosphere of the book is that of sincere piety within the home and a genuine desire to do God's will amid rather primitive and, at times, very trying conditions. Cowboys, ranchers, home-steaders and phoney religionists walk through its pages, and there is a fine sense of humor. Two examples of the latter will suffice. The one is the dismay of the author's mother "when the red-curtained front windows brought unexpected visitors, who were as shocked to find the minister's wife as she was to learn their errand." And another is a scene wherein preacher Berryman is writing his yearly report to the Home Mission Board which sustained his work: "From Father's tone I knew that the report was not good. 'What will the board do if they don't like your report?' 'Probably assign this field to a better man who can develop it successively,' said Father.

"Then what will we do?"

"Start looking for another field, probably farther west—provided the board will extend its support'.

"He closed the book with a sigh * * *." "Suddenly I was angry with everyone, God included, for making things so hard for Father."

"If God won't help any, why don't you just quit him flat?"

"Father's smile was a little amused. 'God is not on trial, Opal. I am. This is a test of my faith! * * *

'What would Mother say about moving further west?"

'Father's half-smile lifted his brows a bit and said, "She might have a good deal to say. But I've no doubt we'd come to an ultimate agreement'." (Thomas Y. Crowell; \$3) * * * Recent years have brought about a number of splendid biographical studies of Saint Patrick—splendid, I mean, when one considers the remoteness of Patrick's time and the fragmentary sources available to the biographer. In *The Deer Cry*, by William G. Schofield, we have a fictional biography of this highly courageous and creative personality, and an illuminating reconstruction of social and religious life as it existed in Eirinn between 387 and 465 A. D. Highly informative, and capable of carrying the reader with sustained interest, this book will lend itself well as the basis for a sermon carrying the challenge of overseas missions (Longmans; \$3). * * * While a student in England I was many

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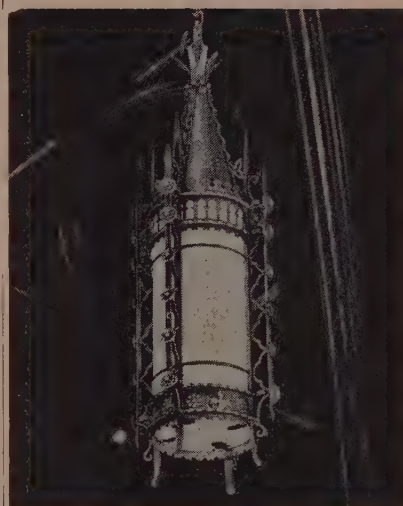
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times inspired by, and deeply indebted to, the essays and reviews of that erudite, discerning and very subtle man of letters who always signed his articles with a single letter — "Q." Older men than I attested to the same inspiration and indebtedness and, since those student days, I have always enjoyed a little thrill when I saw something signed with that familiar symbol. "Q" was, of course, none other than the distinguished Cambridge professor, "Sir Arthur Quiller-Couch. Quiller-Couch signed himself as "Q" in the *Oxford Magazine* as early as 1885, and never quite fully regained his baptismal name. Most of Quiller-Couch's life was spent at Trinity College, Oxford, and Jesus College, Cambridge, but his public lectures and voluminous writings gave him a large audience and a very wide influence. He is, perhaps, best remembered as the maker of that now classic anthology, *The Oxford Book of English Verse*. I sincerely regret that Q did not live to complete his book, *Memories and Opinions*. What he did complete covers only the first twenty-four years of his life; and this, interesting as it is, does not reach into the more mature and creative years in the life of the novelist, poet, essayist, teacher and critic. I am, therefore, very happy to see the publication of a book which all preachers should make their own. It is entitled, *Arthur Quiller-Couch*, by F. Brittain, a Fellow of Jesus College and an intimate friend of the man whose biography he writes. For intellectual pleasure, spiritual insights and potent illustrations I enthusiastically recommend this outstanding biography of a really great man (Macmillan; \$3.50). * * * Years of research, long residence in Paris and an almost passionate interest in his subject lie behind the writing of *The City and the Cathedral*, by Robert Gordon Anderson, the Sage of Long Island. Mr. Anderson has made himself at home in the Paris and Notre Dame of the colorful and, to many moderns, the enchanting thirteenth century. He writes out of a store of intimate knowledge and with the touch and feeling of a poet (Longmans, Green and Company; \$3.50). * * * Protestantism is potentially the strongest moral force in America today but, actually, it is pathetically weak—weak because of its divisions, its sectarianism, its bad management. Protestantism can and must have a new reformation. It can and it must cast aside the things that, if they ever did, no longer signify. And it must continue to move toward the realization of an ecumenical church. Such, in brief, is the thought of Charles Clayton Mor-

rison's prophetic new book, *Can Protestantism Win America?* This is a book demanding the attention of every evangelical preacher and it should be received with appreciation by every fair minded priest of the Latin church. For the former it will suggest a series of greatly needed sermons; for the latter it will lift the fog of gross misunderstanding (Harpers; \$2.50). * * * Are you, my reader-friend, an amateur photographer? I find that many of the clergy are—and it is an interesting recreation as well as a means of creating something to enjoy through the years to come. For the amateur, as well as the professional photographer, there is an abundance of professional advice to be found in *A Guide to Photographic Control*, by Townsend Godsey. By following Mr. Godsey's directions (amply illustrated) the careful amateur can enjoy professional results. For your camera-loving friend this is a perfect gift book (Duell, Sloan and Pearce; \$4). * * * Few modern poets are as discerning and quotable as John Oxenham. Few modern poets have been so universally loved, and it was with rejoicing that I opened *Selected Poems of John Oxenham*, edited by Charles L. Wallis. As a writer of religious verse Oxenham has had no superior among contemporary poets but, strangely enough, his reputation in America has been based largely upon a few poems whereas he wrote many poems of great beauty, spiritual insight and enduring value. These poems are now published in America for the first time—one hundred and forty-three gems of religious genius. William Arthur Denkerley—for that was his real name—slipped out of the here into the there during the dark days of the second World War. His daughter, Erica, supplies the anthology with an illuminating biographical sketch (Harpers; \$2.) * * * What is the mood and message of the American pulpit in this strange and bewildering age? What is the message our generation most desperately needs? And how is that message to be presented? Questions such as these prepare one for the appreciation and use of *Sermons for the New Age*, edited by Sam Nader. This representative volume, fresh and vigorous, searching and suggestive, will be treasured by all the clergy of all the churches (Morehouse; \$3).

And now that it comes on hurrying feet, I take this opportunity to wish all of my readers a blessed Christmas-tide. Moreover I would thank the many readers (far more than I deserved!) who have written notes of appreciation for what I have been trying to do through the homiletical department.



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And, above all, I would ask the forgiveness of many clerical correspondents to whose specific inquiries I was not infrequently unable to be of any great help.

WANTS NEGRO IN TRUMAN CABINET

Washington, D. C.—An appeal to President Truman to appoint a Negro to his cabinet was made here by Dr. A. Powell Davies, pastor of All Souls Unitarian Church.

"I would like to see the President appoint at least an American Negro to his cabinet," the clergyman told his congregation. "It would be a demonstration to the world that we mean what we say when we speak of the equal rights of free men and of the glories of democracy."—RNS.

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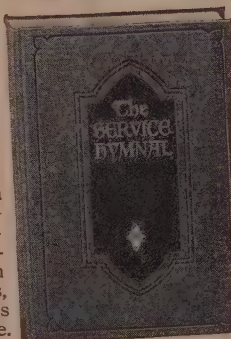
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The Pearl of the World

A New Year Sermon

by Philip Jerome Cleveland*

The kingdom of the heavens is like a jewel merchant who is in quest of choice pearls. He finds one most costly pearl; he goes away; and though it costs all he has, he buys it.—Matthew 13:45. Weymouth.

JESUS is not in himself the pearl of great price, though the idea is haunting and true in itself. In the case of the text, however, the pearl is—the world, and the Master is the jewel merchant, the traveler, the one with an eye for beauty and value. Jewel merchants of the old world would go incredible distances to purchase immaculate and transcendent jewels. No traveler covered the distance the Master covered in order to find and save the pearl of great price.

We must note the immediately preceding parable in which the Master refers to the treasure hidden in a field, which a man finds, and to have the field, spends all he has that he may purchase the field. What is meant by the field? "The field is the world." The treasure hidden in the field—is the work of God, the beauty of life, the humanity, resident in the field, that is the world. Jesus refers to the world and its value in the story of the fabulous gem—the pearl of great price.

The hidden treasure was the value inherent in the world due to the direct, creative genius of Almighty God. The pearl of great price is the great and glorious globe hanging in space, a sun-glittering orb, an adornment suspended to eternity and infinity, a glittering jewel of the Most High God, a globe of unutterable lustre and ineffable beauty.

Rightly did W. B. Rands enthuse:
Great, wide, beautiful, wonderful world,
With the wonderful water round you curled
And the wonderful grass upon your breast,
World, you are beautifully dressed.

You friendly Earth, how far do you go,
With the wheatfields that nod and the rivers that flow,
With cities and gardens and cliffs and isles
And the people upon you for thousands of miles!

Is this not a veritable jewel of a world, or, as the philosopher Leibnitz insisted, the best of all possible worlds? Could we only look upon this jewel as

it must look to the Creator of beauty, a pearl of great price glittering from the bosom of immensity and resplendent on the bosom of that eternity that speaks of God!

Baron von Humboldt dying, exclaimed in ecstasy: "How grand the sunlight!—It seems to beckon earth to heaven." J. A. Yvart, French author, exclaimed with final breath: "Nature, how lovely thou art!" And Rousseau rhapsodizes as he strains his eyes to see another glimmer of color and beauty: "Throw up the window that I may see once more the magnificent scene of nature."

A disinterested young man who found theology boring him wouldn't attend church one Sunday. When the family had wheeled off to service he entered his father's spacious library to browse among the books. One odd-looking volume interested him; he liked antiquity. Reaching for the book, opening it, he discovered to his chagrin, that it was a Bible of ancient version; but his eye happened to vibrate to a special passage in an epistle a Jew wrote to a young preacher of antiquity. Light danced before his rapt vision:

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

With that passage the universe became alive; the optic nerve, the spine, brain, mind; everything within vibrated as if struck by an electric charge; the whole vast, cosmological structure commenced to move. The young man had a sudden sense of planetary harmony and a king of glory enthroned within the luminous empire. In his *Journal* this young man wrote that he was as one "awakened," coming alive. He found instant, utter contact with his world of beauty. He became alarmed. Why had he not sensed the miracle of all this before? He takes a walk in the woods and the luminiferous ether dances with the rapture of life; color spins incredible forms from the most remarkable yarns; sunlight and shade, mixed like pepper and salt on the plate of nature, fairly give him a taste of beauty; the trees vibrate to everlasting anthems, as Carlyle noted in a letter to Emerson; winds drum the chorale of the spheres. Jonathan Edwards became alive; his world became alive; his mind felt the

*Minister, Westminster Hill Church, Canterbury, Connecticut.

first impact of the whole fact of beauty; a man and his universe met on the realization of the divine immanence of God and Edwards sensed the wonder of life and of all things. He had never before been aware of the splendor of the world and its God.

What light, glory, wonder is wrapped up in this world! Is it not a pearl rolling on its axis, a double exposure of experience—of day and night, of star, moon, sun, bird, flower? John Ruskin saw in the bird an incarnate spirit of "infinite joy and Jean Paul Richter died, his hands filled with flowers, his sightless eyes seeing them in vision, his lips repeating: "My flowers, my beautiful flowers." We do not marvel that Robert Browning cried in rapture: "O world as God has made it. All is beauty."

He Loved the World

"God so loved the WORLD." It is a gem of fairest ray serene, not one that the dark, unfathomed caves of ocean bear; but one formed by the Supreme Workman of infinity and eternity.

"He finds one most costly pearl." At what infinite cost was this pearl first created! "And God said, Let us make—In the beginning God created the heaven and the earth." What labor and toil went into the "harmonious arrangement" (the Greek, New Testament idea of the world) that ensured the formation of a solar system into which this world of ours might fit nicely! I do not wonder that the Absolute rested on the seventh day. Science, physics, biology, philosophy, psychology—all look a little into the divine wonder of the world and all within it, bare the head and take off shoes. "What hath God wrought!" We dare not pause here to consider the cost of production or the cost of maintenance, redemption of this fabulous pearl of a world.

"God so loved the WORLD that he gave—". Who was the divine traveler who emptied himself, who thought it not robbery to be equal with God, sold all he had, so to speak, and though it cost all he had, his life, sorrow, sacrifice, death—laid eternal hold on the field, the world, the pearl, and bought it back, ransomed it, returned it to the bosom of the Father and to the everlasting heritage, will and purpose of the Father?

The Almighty found supreme joy in this world as it was harmoniously arranged and sensitized and objectified, with its vibrations of sight and sound, with its emergence of forms above, around and below, with its human, moral awareness and free will, with its cosmic and conscious exquisiteness, a work of superlative love and ultimate

beauty and God was not going to let it go! Wonderful depths does the fisherman John explore in his fathomless gospel!

I have never been one to depreciate the world as I know it, of dawn, dusk, of moon-pearled oceans, star-strewn hillsides, mountains aureoled in giant pools of sun, every square yard of field-grass clothed with sunshine, starshine, opal dews, patchwork quilts of wild flowers. Nor have I ever spoken of casting off the body as "a pair of old shoes." Even the body is "the temple of the Holy Spirit" and the very wonderful, glowing, art-work of the Infinite Artist, fearfully and wonderfully made. With Immanuel Kant I stand spell-bound before the moral law within man's flesh as well as by the panorama of the starry hosts above.

No angel would have the charming, radiant appeal of the little rosebud of humanity that empties its exquisite vials of growing individuality and per-

sonality upon a mother's breast. Its first revelation is one of sudden, undreamt bloom. Beauty, they say, is only skin deep; yet is there anywhere so vast and unspeakable a miracle as skin? What a perfect clothing for the body! There is synthesis, art, elegance here, enough to stagger the mind for time and eternity. Beauty is skin deep? My friend, it is, if rightly seen—God-deep! It is a continuing miracle.

What is the value of a pearl? An ancient pearl was valued by Pliny at 80,000 pounds. One as large as a pigeon's egg was brought in 1574 to Philip II, valued at 13,000 pounds. One named—"The Incomparable"—as large as a muscadine pear, is mentioned by De Boote. One belonging to a king of Persia, described by Tavernier, was bought of an Arab in 1633, appraised at 110,400 pounds. Well, that would we bid for the world? Some people, who blow out their brains, let it go

(Turn to page 63)

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New



Books

Necessity of Faith

Of Flight and Life by Charles A. Lindbergh. Charles Scribners' Sons. 56 pages. \$1.50.

Here is a new Lindbergh. In a beautifully written brochure, he tells of his loss of faith in science and the need of a new world based on spiritual power and understanding. There are some things in the little volume which are difficult to understand. Somehow or other, we had interpreted the Lindbergh of the last world war as one who admired the new Germany as belonging to the "wave of the future," but here he assures us that: "For five years, at home and abroad, I spoke, wrote, and argued against a fratricidal war. I advocated that the nations stand by and arm while Nazi Germany and Soviet Russia fought out their totalitarian ideas. . . . After fighting began, I pleaded that a negotiated peace between Allied and Axis powers would leave free people stronger than a victory based on unconditional surrender." It looks like a good philosophy now but our observation is that for this author it is "hindsight."

But the following is not hindsight. "Now, I have lived to experience the early results of scientific materialism. I have watched men turn into human cogs in the factories they believed would enrich their lives. I have watched the pride of workmanship leave and human character decline as efficiency of production lines increased. I have seen the life-saving miracles of medicine perverted toward the murderous ends of biological warfare. I have seen the science I worshipped, and the aircraft I loved destroying the civilization I expected them to serve, and which I thought as permanent as earth itself." Or this: "When we worship God and live by his spiritual values, the knowledge and infinite complexity of science are channeled by a wisdom beyond human capability."

This, in brief, is a picture of a new Lindbergh. But he is not a church lover. He believes that there is a spiritual force which proceeds from God but that organized religion has so surrounded it by creeds and formulas that it is hardly intelligible to the average person. And somehow we feel that the airman is on the right track. We share his diagnosis of a science worshipping world and—more than we like to publicly admit—we fear he is right about the limitations of religion as it is organized.

W. H. L.

A Call to What Is Vital by Rufus M. Jones. The Macmillan Company. 143 pages. \$2.00.

"You must write a book that will help college-trained persons who have the scientific outlook to find their way back to religion." This request was made of the late Dr. Jones by a prominent Quaker of New England, and it led to the writing of this helpful, illuminating little volume. The purpose of the book is to help trained minds to "see the direction in which a vital religion for these times is going."

Following a brief analysis of the relation of religion to scientific method and knowledge the author explores the meanings of faith. He finds a two-way "mystical mutual and reciprocal correspondence" between man and God. Like a good friend, he affirms the unlost connection of the soul of man with its divine origin.

There are chapters dealing with the Bible, mysticism in everyday folk, the problem of miracles, Christ as the supreme revelation, prayer and religion as dynamic. The writer insists that the scientist's knowledge and the believer's faith must be brought together into one unified whole.

While those already familiar with the other writings by this author may find little that is novel in this volume, nevertheless here is a rewarding and inspiring book.

J. C. P.

What Can We Believe? by Vergilius Ferm. Philosophical Library. 211 pages. \$3.00.

This book is addressed to people of lukewarm faith who question the religious tradition in which they have been reared but who seek a rational, Christian philosophy.

After a realistic analysis of the fundamental principles of religious inquiry and a survey of the obstacles which stand in the way of "building a temple of sound beliefs," the author discusses the sources and content of believing. Religion is defined in terms of the spirit of concern and of "what ought to matter in terms of destiny." By means of a diagram of concentric circles, the author sets forth an original and illuminating approach to the meaning of "being religious."

This writer finds the principle of contrast fruitful in discussing the significance of Christianity and the teachings of Jesus. He believes in the symbolic rather than the speculative approach to divinity. God is defined as "that something, however, conceived, which is of the greatest concern to a

person as he sees the world and life as a whole." Following Kant, Dr. Ferm stresses the moral argument for God's existence.

Three helpful, down-to-earth chapters deal with the church. There is unique "Soliloquy on Prayer." Other topics discussed are "The Wheel of Fortune," "Beliefs and Shadows," "Reflections Upon Our Destiny."

Here is an excellent, non-technical and readable presentation of a liberal philosophy of Christianity. The book should commend itself both to ministers and to the more thoughtful type of layman. The author is head of the Department of Philosophy in the College of Wooster.

J. C. P.

The Magic of Believing by Claude M. Bristol. Prentice-Hall, Inc. 245 pages. \$2.95.

The author of this volume still lives in Portland, Oregon, where he was born in 1892. For more than forty years he has found time to study law, become an investment banking executive and travel extensively as a newspaper man. With this background, he has been what he calls himself "an investigator of the mind stuff." As a soldier in World War I, he saw human action in such a way that this study of what it takes to influence people and in turn stabilize one's own life became a real search. The book is written to show its readers "how to pick the future and achieve it."

The author places Mark 9:23 opposite his title page. He begins with a little autobiography to explain why he arrived at what he presents. His second chapter explains his experiments. His illustrations are interesting. He makes reference, for example, to the studies at Duke University where Dr. Rhine has shown the power of mind over material objects. The next three chapters discuss the problems of the subconscious, power of suggestion and the art of mental pictures. He further shows how one can project his thought. A chapter is devoted to the relationship of women to the science of belief. Among his illustrations of women who have used their minds to project ideas are Lydia E. Pinkham, Mary Baker Eddy, Florence Nightingale, Carrie Nation and others. His concluding chapter, "Belief Makes Things Happen," summarizes his theme that anyone may with proper understanding of "mind stuff" pick his future and achieve it.

This book contains many startling suggestions. Yet its positive point of

view is refreshing. It gives a hopeful note to a world which seems to want to think only in terms of an inevitable war or personal hostility.

W. L. L.

Education

A Greater Generation by Ernest M. Ligon. The Macmillan Company. 157 pages. \$2.50.

Since the publication of his outstanding book, *The Psychology of Christian Personality*, Professor Ernest M. Ligon of Union College, Schenectady, New York, has been recognized as one of our pioneers in the application of the psychology of religion to Christian education. He is no arm-chair theorist, but through his work as director of the Union College Character Research Project he tests his theories in the churches, YMCA's and public and private schools that are using the materials and methods which he and his associates are developing. In this book will be found an exposition of the principles upon which the Character Research Project works and the methods by which these ideals are applied to the practical task of religious education.

Part I of the volume deals with the role of science in the problem of character. It is the affirmation of Dr. Ligon that a greater generation is possible, that most people are living far below the level of possibility, and that the youth of today and tomorrow may be educated toward a higher level of life. However this can be done only if we will use the methods and tools of science in determining and developing the most effective methods of character education. No educational method can be successful unless it observes the five rules of learning: exposure, repetition, understanding, conviction, application. It follows that our procedure must be chosen and tested, not by opinion, but by scientific measurements.

The role of religion in character building is essential. In Christianity is found the inspiration, with the spiritual dynamic, which makes the higher life possible. But, says Dr. Ligon, because our theories of religious education have been founded merely upon opinion, our methods are unscientific, and the time devoted to character training is very limited we have failed to develop Christian personality to a great degree. The new procedures which the author has used and is constantly improving have proved effective. They demand much more of a church's teaching staff than do other present methods. In fact many churches would not be willing to pay the price in extra effort.

This is the most challenging book on religious education to appear in years. Every pastor and director of religious education must read it.

C. W. B.

Missions

Salute to India by J. Z. Hodge. Friendship Press. \$1.25.

Here is more than a comprehensive picture of this land of political, racial and religious interest. In addition to this it has two outstanding features. First the author makes India live from the background of his own personal experience as he brings recollection

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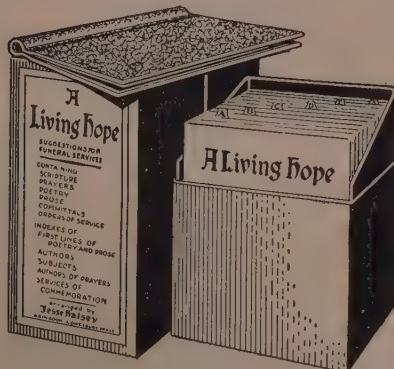
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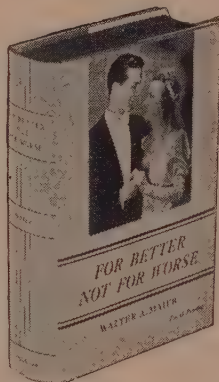
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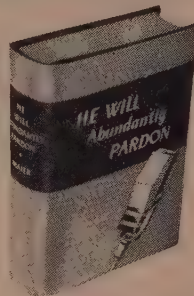


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after recollection to illustrate something he says. Then with experienced insight he gives keen and penetrating interpretations and analyses to his evaluations of current problems and movements. The author retired from the secretaryship of the National Christian Council of India, Burma and Ceylon in 1941, thus bringing to a close over 40 years of distinguished missionary service. This book was first published in England in 1944 and is here republished for the American public. Dr. Hodge deals with present-day India, its political life and ambitions, its nationalism and freedom, its rural life and cooperative ventures, its leaders with an unusually fine treatment of Mahatma Gandhi, its awakening womanhood, its church and missions there, the work of medicine, and its possible future. He does not gloss nor overpaint any picture but is as brutally frank as he is keenly analytical. One could say if you want the truth about India, read this book. In showing India's reverence for the judicial system established by Great Britain he relates the following incident. A tourist asked, "What would you do if Russia invaded India?" A lawyer enthusiastically and immediately replied, "I would appeal to the high court." He reviews Britain's relations with India, pointing out her mistakes as well as her invaluable contributions, and then step by step the developments in World War II with a discussion of India's freedom, its problems, and Britain's responsibility. This is followed by one

of the most comprehensive and fair evaluations of Christian missions there both from the standpoint of the non-Christian as well as the missionary.

M. T.

Christian Voices in China, edited by Charles S. -Miao. Friendship Press. 216 pages. Cloth, \$2.00; paper, \$1.00.

This is a symposium on the progress of Christianity in China. There are fourteen authors; twelve of them natives of China. It is an excellent guide for mission study groups that are taking the field of China. The chapter headings disclose the material discussed: *China Struggle for Democracy; Christianity in Communist Areas; New Womanhood in Old China; New Families in Old Foundations; and Profit and Loss in the War*. Other chapters deal with evangelism among students, possibilities for Christian literature, the medical work, etc.

The work is edited by Dr. C. S. Miao who says that China's illness is fundamentally a spiritual one. China is in a transition era between two epochs—one of the dying culture of her magnificent yesterday and the other of the new culture to be. This is time and opportunity for Christians to mould the culture to be. As Dr. T. C. Chao says—"this people is undergoing the throes and agonies of a rebirth into they know not what." "The Christian church, weak though it is, inarticulate and unable to meet the present desperate situation in China, is yet a light-house in the midst of a trackless sea in

a starless night."

The war has made for closer cooperation and consolidation of Christianity in China and a strong effort to make the work self-supporting. The book affords an excellent contrast of communism and Christianity. It is a source book for experiences and stories of mission work in China.

O. L. I.

The Kingdom Without Frontiers by Hugh Martin. Friendship Press, New York. \$1.25; paper, seventy-five cents.

When a book has been published in Great Britain and re-published there, and then an American edition follows, that in itself speaks for the importance and popularity of the book. Such was the record of this book in Bible study and missions. It presents a study of the witness of the Bible to the missionary purpose of God. In fact it might be called *The Missionary Message of the Bible*. It presents the missionary emphasis of the Bible found not in a list of isolated texts but in the main line of development and the gradual execution of the missionary purpose. It begins with the Old Testament showing the growth of Israel's religion, dealing mainly with the prophets including Amos, Deutero-Isaiah, and Jonah. Coming on into the New Testament it presents the world outlook of Jesus in whom the Old Testament prophecies found their fulfillment and takes up a study of the early church. The development grew from a narrow racial exclusiveness to the inclusion of the whole world. In summarizing the treatment of Amos we find a stern but magnificent proclamation of the unswerving punitive justice of God—to the Jew as well as to the Gentile. However the warmth of God's love and mercy of which Hosea was to tell is largely absent. Isaiah's message is summarized in Israel not being the spoiled child of Jehovah dowered with the best for her own sake but as his servant chosen not in opposition to the other nations but for their sakes. She was to suffer for them, an idea which was only to be fulfilled in Jesus Christ, the same is carried on with Jonah, Jesus, and the early Church and the conflict between Paul and the Judaziers.

M. T.

Jesus Christ

God Was in Christ by D. M. Baillie, D. D. Charles Scribner's Sons. 213 pages. \$2.75.

As the title implies and as the subtitle makes plain this is a study of the doctrines of the incarnation and the atonement. The author is professor of systematic theology at the University of St. Andrews in Scotland and he writes with a clarity and simplicity of style which reflect the thorough mastery of his knowledge. Unquestionably, this is one of the most important statements of the traditionally orthodox Christology in recent years.

The author refers to his offering as an essay. It is really much more than that. In eight closely reasoned chapters, usually with four divisions to each chapter, he presents the traditional point of view that our Lord was both God and man, indicating as he proceeds that he is familiar with all

the main variations, ancient and modern, from that agelong contention. In a review which has to be brief it is impossible as well as unfair to attempt to summarize the author's argument. It is enough to say that every page indicates the thoroughness and the lengthy experience which the author has brought to his task.

While the language is simple and the style attractive and the movement of thought as natural as a flowing river, it would be misleading to suggest that this book provides easy reading. It should be read slowly and thoughtfully. Primarily the book is meant for fellow theologians and for the more earnest type of intellectuals who have repudiated the Christian gospel. But ministers here, there and everywhere will find a reinforcement in its pages and give thanks for the man whose years of quiet reflection have made it possible. A three-page index is found at the end.

F. F.

The Church

The Communion of Saints by Herman A. Preus. Augsburg Publishing House. 172 pages. \$2.00.

With the problem of the nature of the church so vividly before Christian thinkers so recently at Amsterdam and in the preceding decade in the studies of a standing committee of the World Council, it is a most welcome book from Professor Preus of the Luther Seminary in St. Paul which brings us this detailed analysis of the origin and development of Luther's doctrine of the Church. While the author yields to the temptation to sketch the development of the idea of the church, it is done very superficially. The reader may well refer to *The Church Through the Centuries* by Cyril Richardson for this orientation. Be it said, however, that this work of Professor Preus should take its place by the side of Richardson's volume as the finest modern interpretation of the Lutheran idea of the church.

The work is divided into three major sections, each with sub-divisions—1) Luther and the Doctrine of the Church in History; 2) Luther the Roman Catholic, and 3) Luther the Reformer. The author shows that Luther's doctrine was clearly formulated before the crisis in 1517 and was stated in his commentary on the Psalms written before that date. Preus outlines Luther's major teachings on the church as follows:

"1) The Church according to its nature is the Communion of Saints, the fellowship of believers, the Body of Christ, the Kingdom of God. 2) As such it is spiritual and invisible, perceptible only to faith. 3) This one Church manifests its presence on earth in assemblies of men where the Word is preached and the Sacraments administered according to the Word of God."

Since the church is in reality a spiritual inner Christendom, in sharp distinction from a man-made external organization, Luther insisted on the basic unity of the church. This is a most welcome announcement in these days when the continuing Reformation has come to its ecumenical stage. It is to be devoutly hoped that all of the disciples of this great German reformer

may study this carefully. Luther also felt that all men need the church but that the external church might err in excommunicating an innocent person who would nevertheless receive the benefits of the true church. Preus rightly pleads for a finer appreciation of the sacraments in Protestantism. This is a must book for Protestant clergymen and thoughtful laymen.

R. W. A.

The Christian Outlook by Kenneth Scott Latourette. Harper & Brothers. 229 pages. \$2.50.

The author, on the faculty at Yale, has come to the front in the last decade as our leading American historian of the Christian faith. His magnum opus is *A History of the Expansion of Christianity* in seven volumes. In addition, Dr. Latourette has published several other volumes, more popular, perhaps, in style and appeal, but always dealing with his central interest. This is the latest of this latter type.

The title expresses the purpose of the book exactly. In ten chapters the author brings us up-to-date on the significance of our faith, informing us of its gains and losses and answering such questions as "What forms of the faith will dwindle?" and "What kind of Christianity will go on?" All the way along he gives the reader a good deal of basic theology in non-theological language. Indeed, the eighth chapter, entitled "The Ultimate Springs," is a magnificent statement of the Christian view of life and the world.

Such a book deserves a wide reading and will undoubtedly receive it. The author has a clear, convincing style. Its use within the Christian constituency will be varied; for, in addition to its many readers, it will serve for study groups and discussion classes. Furthermore, it is an excellent book for anyone who is troubled and doubtful over Christianity's present and future.

F. F.

The Bible

The Jesus of the Parables by Charles W. F. Smith. The Westminster Press. 314 pages. \$3.00.

It is the author's contention that the clue to the parables can be found in the dynamic activity of Jesus and against the background of the situation in which he found himself. Each parable is quoted in full in its several versions at the head of each discussion. The author has the preacher and teacher in the ordinary church in mind. It is not intended to be a study for scholars by a scholar. The author's approach to the parables takes into account the nature of the gospels, the historical situation and the parabolic method. An honest effort is made to view each parable afresh and to approach it as something more than a literary problem. The author's purpose is to find out the sense in which the original hearers of each parable interpreted every one of Christ's parables in the light of their historical situation. The author's desire is to treat the parables in their original setting during the life and times of Jesus. The clue to the interpretation of many of Christ's parables is by the use of

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the principle—from the lesser to the greater, or how much more.

A list of the books quoted in this work are given at the beginning. Then a table of contents follows. At the back of the book, the author places his footnotes. Then follows an index to names and subjects. An index to Parables brings the work to an end.

The author is rector of St. Andrew's Episcopal Church, Wellesley, Massachusetts, and lecturer in homiletics at the Episcopal Theological Seminary, in Cambridge, Massachusetts.

Every minister and teacher should read this book. The viewpoints and interpretations of many of the parables are challenging and different from the common conceptions usually attributed to the parables.

H. D. H.

The Book of Books. An Introduction by Solomon Goldman. Harper & Brothers. 459 pages. \$3.75.

An eminent Hebrew scholar, Solomon Goldman, has been collecting the materials for a monumental work to be called *The Book of Human Destiny*. This volume forms an introduction to that series of thirteen projected volumes, which will cover "the origins, development, influence and interpretation of the Bible"—which for Dr. Goldman of course, means the Old Testament.

It must be kept in mind this volume is not the introduction to the series in that it deals strictly with date, or authorship of any individual Old Testament books. Rather, it is an evaluation of the Hebrew Bible as a whole. The succeeding volumes will cover the individual books, including a commentary and historical analysis on each, which will be followed by a rich mine of literary quotations from heterogeneous sources as men have commented upon Scriptural verses.

In this present volume and the first, perhaps the chapter "Echoes and Allusions" culled from wide fields of general literature as they bear upon the Book of Books is the most unique and interesting and will be turned to more often for reference.

Further volumes are anticipated by this reviewer.

H-L. H. P.

Still the Bible Speaks by W. A. Smart. Abingdon-Cokesbury Press. 171 pages. \$1.75.

This volume, based on the Cole Lectures delivered at Vanderbilt University by the author, studies the Bible as "the literary expression of the religious development of the Hebrew people, culminating in the life and teachings of Jesus."

For the preacher, the adult teacher especially, and for all those who are sincere in wanting the Scriptures to speak authoritatively to men today, I recommend a thorough reading. It will answer questions like these: Can so ancient a book have any lessons or message for a modern age? How does it speak most effectively today? What treatment should the book have in the life of a modern Christian? Is the Bible an adequate resource for building a life philosophy? The two chapters "God and His World" and "God and His People" are excellent and worth several thoughtful readings by

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H-L. H. P.

Theology

The Creator and the Adversary by Edwin Lewis. Abingdon-Cokesbury Press. 279 pages. \$3.00.

Professor Lewis of Drew Theological Seminary needs no introduction to *Church Management* readers. This volume, like its predecessors, is a continuation of his thinking on Biblical subjects. It is a book to bring his readers up to date on a subject which he has previously given tentative conclusions.

The one major question of this volume is: Can the God of love declared in Jesus Christ be regarded as also the God who maintains creation and who is active in history, unless we suppose that he is everywhere faced with a malignant Adversary? To answer this question he divides his book into three parts: Creation through conflict, the Creator as a participant and the New Creation.

Part one shows how the activity of the divine will in creation and history is fully existent and inescapable. Since the fact of evil makes it necessary to believe that the divine will is hindered in all kinds of ways by foreign and demonic power—the Adversary, man himself is involved in this inevitable conflict. Man has his own creative capacities, but they are always exercised in conditions of opposition.

Part two deals with the Christian belief, based on revelation, that God is not merely the initiator of the conflict, but an active and a suffering participant in it. This participation is both general and particular. It is general in the whole creative process. It is particular in the stages of revelation, and especially in the climax of revelation in the incarnation of the Eternal Son, wherein the Creator challenges the Adversary to moral combat.

Part three follows the results of the sacrificial personal participation of the Creator in the creative drama. Here rebelliousness and guilt are seen to be implicit in man's nature and situation, but as temporalities, not as finalities. Their sublimation is provided for through the tragedies of the creative conflict; God seeks to produce a family of sons. In this, Dr. Lewis holds, is the realization of a new creation beyond the power of the Adversary to destroy.

The conclusions of this study may be attacked but cannot be ignored. The author has succeeded in a remarkable manner to present an evangelical interpretation of the Christian faith in terms of conflict.

W. L. L.

Resurgence of the Gospel by I. A. Kantonen. The Muhlenberg Press. 232 pages. \$3.00.

The author is a professor at Hamma Divinity School in Ohio and has written numerous articles and books on philosophy and religion. He is gifted with a clear and distinctive style which makes it a pleasure to read his sentences and paragraphs and chapters. His whole treatment of the theme implied by his title is from the viewpoint

of a modern exponent of traditional Lutheran theology.

After an opening chapter on the contemporary theological scene which is a masterpiece of exposition of the various strands of thinking in the United States since the close of the First World War the author launches into his interpretation of Lutheranism for our time in three chapters on (1) justification by faith, (2) the living word and (3) the universal spiritual priesthood. A final chapter, almost up to the level of the first, is on the theology of the gospel in action. There is a four-page index at the end.

Professor Kantonen is a most gifted writer and anyone who is interested in the impact of theological thought upon the life of our time cannot afford to miss his latest volume. He is a conservative in the true sense and his message in these five chapters has been tested before pastors' conferences at five various points in the South, East and Midwest.

F. F.

Preachers and Preaching

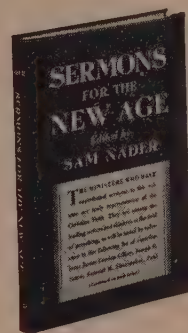
The Plight of Freedom by Paul Scherer. Harper and Brothers. 227 pages. \$2.50.

The author, long a Lutheran pastor in New York City and more recently a member of the faculty at Union Theological Seminary, has become increasingly well known over the last decade because of his writing. In 1943 he delivered the Lyman Beecher Lectures at Yale University. This is his fifth book and in its original form was delivered before the students and faculty at Vanderbilt University. It is a difficult book to review because of the rather unique quality of the author's style. The reader is reminded of a tapestry so richly embroidered that any analysis seems unfair. His six chapters describe "The Plight of Freedom" in our present-day world and insist that if true freedom is to live it must be grounded in such basic assumptions as the sovereignty of God, the dignity of man, the incarnation, the brotherhood of men and the eternal purpose of Christ. His pages are packed full of thought and suggestiveness. At the end there are eight pages of notes and a five-page index.

F. F.

Parson's Sampler by James W. Kennedy. The Pilgrim Press. 230 pages. \$2.50.

This is an unusual and interesting book. The author is an Episcopal rector at Lexington, Kentucky, and has been in the ministry since 1932. His subtitle indicates his purpose: "Patterns Whereby Words Become the Language of Power." His eleven chapters point out some of the ways for exercising a broader and more vital ministry of words and offer samples of his own authorship. In addition to sermons there are stories, essays, poems, prayers, magazine articles, plays, pageants, radio talks and devotional meditations. Dr. Kennedy has a most versatile pen and in his ministry has illustrated a many-sided expression of the gospel. Everything that he offers is clear, simple and direct in its message. At all times he indicates a fine taste, never permitting himself to be



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In his foreword, Professor Frederick C. Grant of Union Theological Seminary writes most enthusiastically of Dr. Kennedy's varied ministry and states his confidence that many ministers "will find stimulus and suggestion in this interesting collection." There can be no doubt that this will be the result for those who read this rather original presentation.

F. F.

My Sermon Notes on Old Testament Characters by Rev. William P. Van Wyk. Baker Book House. 144 pages. \$1.75.

Twenty-seven chapters cover the chief events in the lives of four outstanding Old Testament characters. The viewpoint is conservative. These worth-while sermon notes should be read and studied by all Bible students and ministers because they are thought provoking and suggestive.

H. D. H.

My Sermon Notes on Parables and Metaphors by Rev. W. P. Van Wyk. Baker Book House. 110 pages. \$1.50.

This book is divided into twenty-four chapters with a title and Scripture text.

The meaning and significance of each parable under consideration is pointed out and applied. These notes are thought-provoking and excellent for those desiring help in their preaching.

H. D. H.

Stories to Tell Children by Ralph Conover Lankler. Fleming H. Revell Company. 124 pages. \$1.50.

This is a nice little book of stories for pulpit, classroom or individual delight in the home. Each story contains a volume of truth. Lowell Thomas, who writes the introduction, tells us that these stories were delivered by the author, a Presbyterian clergyman, on Quaker Hill, in a chapel deeded by an old Quaker never to be used for denominational services. It is with the hope that these stories may help other children or encourage other ministers to make their messages simple and interesting, that the book is written.

T. B. R.

Real Living Takes Time by Hazen G. Warner. Abingdon-Cokesbury Press. 184 pages. \$2.00.

The fact that Rabbi Liebman's book on *Peace of Mind* has remained almost at the top of the list of best-sellers for almost three years shows that people are seeking relief from fear, doubt, temptation, loneliness, aimlessness and anxiety. This book by Bishop Hazen G. Warner of the Methodist Church, who at the time when he wrote it was professor of Practical Theology in Drew University, evidences that the Christian pulpit has a message for those who are struggling with inner conflicts. *Real Living Takes Time* is essentially a book of sermons. Each of these fifteen discourses has a text and is firmly rooted in New Testament teaching. Five typical topics are the following: Moonlight Living, Religion for a Rainy Day, How Evil Gets at You, Prisons for Personalities, and You are Somebody.

The sermon on You are Somebody has

for its text Paul's words: "In Virtue of my office, I tell every one of your number who is self-important, that he is not to think more of himself than he ought to think; he must take a sane view of himself." (Romans 12:3; Moffatt.) The sermon begins with a recognition of the truth that the hunger for attention and importance is a fundamental part of our human nature, which should be handled carefully. Then comes a discussion of those "wrong ways of being somebody" which so often have a disastrous effect. Next comes a clear-sighted elucidation of the "right ways of being somebody." This sermon, like the other fourteen, contains much material which tempts to quotation. Its illustrations are fresh and challenging.

The outstanding merit of these sermons is helpfulness. Preaching of this type will always command attention because it ties up with life.

L. H. C.

Young Mr. Newman by Maisie Ward. Sheed and Ward. 477 pages. \$4.50.

It was Miss Ward's father who wrote the standard biography of Cardinal Newman. Now she presents the young Newman, child, boy and man, whom her father largely glossed over.

Here in quite some detail is Newman's family, out of which came the experiences to lead him into the Oriel Common Room, center of the group of men whose thinking so completely changed the Church of England. Through a multitude of quotations from Newman himself, Miss Ward portrays the deepening spiritual life that grew in fellowship with these two groups. Like her excellent biography of some years ago of Gilbert Keith Chesterton, Miss Ward thus lets Newman speak for himself.

She is quite fair in her discussion of the change that pushed Newman farther away from the Liberals of the Oriel group into Roman Catholicism. But she naturally writes with the coloring of one raised in the Roman Church itself. Yet here is a sympathetic account of the agony in Newman's own mind as he left his friends to seek admission into Rome. Through all the mass of material we can see a human being seeking release.

H. W. F.

How Tax Laws Make Giving to Charity Easy by J. K. Lasser. Funk & Wagnall Company. 106 pages. \$3.00.

The average minister is aware that the Federal Income Tax laws allow an exemption up to fifteen percent of one's adjusted gross income for gifts to various charities. But the ramifications and significance of the federal exemptions are not usually appreciated. Some of the denominational agencies had cooperated with the author of this book to make a complete study to find just how our religious and charitable organizations may profit through the legalized exemptions. Some of our readers may have had the advantage of the articles by the author which appeared in *Harper's Magazine*.

Mr. Lasser is well qualified for the study. He is the author of the annual *Your Income Tax* which many of us religiously purchase as it makes its appearance year after year. This

(Turn to page 70)



The Pearl of the World

(From page 55)

mighty cheap. Not so the Lord of glory.

The lover and Creator of beauty would not sell cheap, nor allow sin or evil to have it, destroy it, snatch this glittering diadem out of the charmed lap of eternity. "And though it costs all he has, he buys it." One who knew value gave his life a ransom for many, bought back the field by the sacrifice of himself, purchased the pearl—none could bid so high—and so the kingdom of the world has become the kingdom of the Lord and of his Christ;—who for the joy that was set before him of returning it cleansed, purified, redeemed to the Godhead, endured the cross, despised the shame, all things now put under his feet, himself again Lord and Master of the invaluable pearl. In the kingdom of the heavens the supreme evaluator of life, love and beauty came a long way, traveled hard and far, got his hands on this lost pearl, which his eyes had never lost sight of and by paying a price we hardly dare speak of—so infinite was it—bought it back, cast out the dark prince who had grabbed it, and retrieved it for the divine economy.

Jesus had wonderful insight. He loved beauty and had seen diamond and pearl merchants disporting wares and making bargains in Damascus and Jerusalem. His eye enjoyed an exquisite thing. But I am more charmed by his use of the word—pearl. How do we get pearls? How perilous and difficult the mission of pearl-diving!

How, moreover, is the pearl formed in the oyster? Some sand, grit gets in under the shell. It enters his earthly house. He tries to expel it. He finds he cannot get rid of it so easily. He pours his liquids, secretions over the harsh, brutal fact that has entered, trying to dislodge it. But it is transformed, transfigured. The sand is covered over, beautified, softened by the secretions of the oyster.

Lo and behold, there is no longer a trace of the annoying grit. Through some divine alchemy, miraculous secret within the structure and power of the oyster the original hurt has now become a virtue—the curse is turned into a blessing; a thing of beauty and a joy forever, by patient industry and untiring care, has resulted.

We often speak of a pearl of thought. It is formed the same way. Here is the materialist thinker, David Hume, who tries to explain God and spirit out of the universe. Immanuel Kant, the German, reads the sceptical tirades and is annoyed; this grit of British materialism gets in under his skin and he

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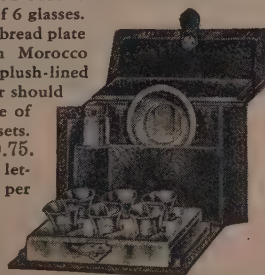
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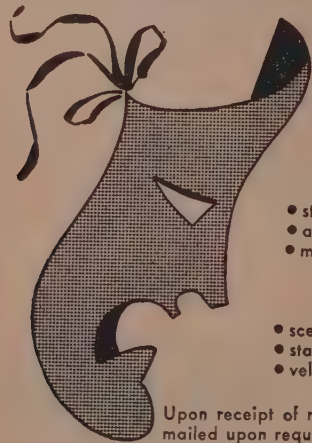
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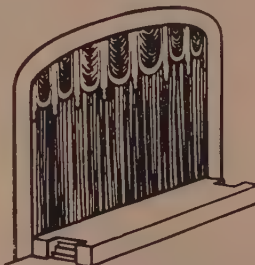
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can't expel it. What to do? Kant is upset, fusses, worries, thinks and thinks hard. Is there no God in the universe?

Kant struggles with the grit that binds and grinds against his soul. He pours his thought-secretions upon it, wrestles against the hurt, Hume's stinging materialism; and as he labors there is innate transformation scene, Hume's materialism is covered over by Kant's radiant idealism, for *The Critique of the Pure Reason* results, an amazing, glorious superstructure of beauty, a pearl of thought.

From the stinging sand of Hume results Kant's splendid pearl of rational philosophy. The mind of man works in like fashion as the organism of the oyster—the unconscious and the conscious are one; the whole world is one; the universe is one, as the word universe suggests, one whole turn of the life and will of God.

I look upon these handsome, emerald-fringed Canterbury, Connecticut, brooks. I look for the water lilies that flourish here. Look at that white globe upon the green water, with its delicate yellow or pink! What metamorphosis is here! From the thick muck and slime of the pool this darling child of the upper air is born. How can such radiant beauty emerge from the dank river-bed or sunless pool-slime? Yet the pool holds an angel. See! It flutters on the resplendent bosom of the pool, of starry white, unfolding like a world under the creative genius of God. The lily is symbol of the world; it contains ineffable beauty. The world is too valuable to be let go!

Enter Sin

Now, what was the mystery and terror we speak of as original sin? I do not know; but whatever it was that entered the paradise of God was very like the stinging sand that enters the oyster and makes him suffer, something hard, brutal, hard to explain or expel; something that causes pain and, unless transformed, will bring forth death. Sin entered the world, got somehow in, the cruelty, woe of it, got in here under the covering of it and the world began to groan and writhe in pain, as St. Paul notes.

But no sooner had the original pain and hurt entered than the eternal God commenced his work as great physician to expel and exude the foul invader. Even if the world must suffer and labor with sweat of brow and woe of childbirth, even if there must be incarnation and atonement, why may not original sin be dealt with, not expelled in fearful crisis and denouement, but slowly changed, transformed, metamorphosed? Why may not the

original curse be turned into a blessing? Why may not the thoughts of God, the powerful activity of God, the imminent, ever-living spirit of God, transform the principle of evil, clothe it upon, and instead of having sin finish and bring forth death, why may not God, by redemptive agencies, spiritual forces, destroy this inherent evil and make it a factor for righteousness so that where sin abounded, grace will much more abound?

This hurt, pained, laboring old world, why may it not be transformed, changed; why may not God-power lay hold of the original grit, blemish, pain and obliterate it and use its presence as object for recreating work, for a transforming process that will build the kingdom of God?

Our Lord referred to this idea in accomplishing an outstanding work in the gospel record. The deep-seeing, philosophic John gives great emphasis to the narrative.

The Master and his disciples pass a man on the road blind from birth. Who did sin, this man or his parents? The disciples find cause for theological argument in the presence of tragedy. Jesus finds a reason to do beautiful service; he will not argue; he will act.

"Neither hath this man sinned, nor his parents; but that the works of God should be manifest in him. I must work the works of him that sent me, while it is day . . . I am the light of the world."

God will use evil as an agent for the unfolding and revealing of his own unutterable glory. Sin will give God the glorious opportunity for revealing himself in his saving work as love, truth, goodness, beauty. God will attack the original evil, the false, brutal thing. God will labor, love, give himself and will re-form the pearl of the world until it outshines and exceeds its original beauty. An oyster with a pearl is a greater marvel than one without the pearl; a world where God has won, not without the presence of evil, but despite and over against evil, is a world of such immeasurable brightness and charm that we cannot find words to express the love and grace of the Father.

It is not so great a wonder for God to give sight to men who have eyes as it is to reveal sight to men who have no eyes. To make a blind man see the glory of heaven—that is a fit work for the Divine Workman. To transform a world in which evil has entered until it shines finally as the very gate of heaven—as an eternal city, each gate one whole pearl and all twelve gates twelve single pearls—that is an achievement so stupendous that men

may well exclaim: "Holy, holy, holy, Lord God Almighty."

Even in our souls the Almighty can overcome sin and make sin the cause for the revelation of his glory, by revealing his power in overcoming it, taking away the hurt, the pain, transforming our bodies, our minds until it is forever hidden, overlaid, and evil perishes as we become clothed with the beauty of holiness, as the beauty of the Lord, our God, comes upon us. We will note with Paul that where sin abounded grace doth much more abound and sin has given God the chance to reveal himself as Savior and divine Redeemer. So now we can say with Paul: "Not I, but Christ liveth within me." Our souls become pearls, gems for his crown, as the children sing in their tender song.

Like the stars of the morning
His bright crown adorning
They shall shine in their beauty,
Bright gems for his crown.

Profound truth is mirrored there.

We all become fit for the eternal order through the redeeming work of the Master; and his loved and his own become a part of the new world that finally receives the New Jerusalem, the Holy City, when the tabernacle of God comes to earth in all its splendor.

God's world thus becomes forever safe and it is returned to its original sinlessness and charm; the very cosmic heavens and earth are again full of grace and truth as their divine Master. And men and women and little children, who receive him, they, too, are parts of the grand, ongoing Symphony of the Whole of Heaven's Music, the song of Moses and the Lamb. Then will the pearl of the world, so loved by God, be restored to the bosom of its Maker. God, loving, suffering, has forever transformed it; and through his good offices, the sacrifice of his Son, the Pentecost of his spirit—the world is restored to the sparkling diadem of the skies as its fairest gem, the Lord himself the light and life thereof. Amen.

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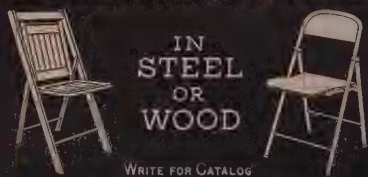
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THE CHRISTMAS COMFORT

More than a hundred years ago, the Duke of Atholl wished a rocky crag near Dunkeld to be planted with trees to relieve its barren appearance, but no man could climb the crag in order to sow seeds or plants. The Duke consulted Alexander Nasmyth (father of the inventor of the steam hammer), who observed a pair of small cannons in front of the castle used for firing salutes, and he had them loaded with canisters of seeds and fired so as to deposit the seeds among the soil in the clefts of the rock. This planting by artillery was successful, and a few years later trees were flourishing luxuriantly in all the recesses of the cliff. But the seeds which are to transform hardened, sterile lives and produce growth in the knowledge and grace of God cannot be planted by remote, mechanical influence. Salvation cannot be sown from a distance by a planned system. There must be personal interest and the personal touch. God must set foot on the steep, hazardous rock of human life. He must come among sinful folk, to grapple with their problems and struggles, to share their risks and hardships, and get to grips with his saving task. . . . The Christmas comfort is that God is near, alongside of us, in history. The star and the song in the dirty night of our misgiving reassure us that God is in the neighborhood, within easy reach, inside history and experience. From *Crisis on the Frontier* by Arthur A. Cowan; T. T. Clark, Edinburgh.

GOD SENDS A BABY

Among the gifts of all mankind I see the word "hope." I am glad of that, for the strife of men has dimmed our hopes for the future. Many of us have been picturing a dark, desolate world just around the corner. And that word "hope" in connection with Christmas brings to mind the dark hopeless years when the scourge of Napoleon's might was spread across the world. Dr. F. W. Boreman, in *Mountains in the Mist*, reminds us that during that period, when the future was black indeed, in the one year of 1809 Mr. Gladstone was born, and Alfred Tennyson, and Oliver Wendell Holmes, and Charles Darwin in old England, and Abraham Lincoln in old Kentucky.

Everybody then was thinking of battles. But which of the battles of those years mattered as much for the world as the babies of 1809? Within the next three years, while Napoleon was still mighty, Thackeray, Dickens, Robert Browning, Chopin, and David Livingstone were born. "When a wrong wants righting, or a work wants doing, or a truth wants preaching, or a continent wants opening, God sends a baby into the world to do it. That is why, long, long ago, a babe was born at Bethlehem." And across the world today there are Christmas babies coming into life, the hope and the promise of tomorrow. Still there is hope. It is on God's Christmas list for his world. From *The Whereabouts of God* by Peter H. Pleune; Abingdon-Cokesbury Press.

A UNIVERSAL BIRTHDAY

We do not keep the birthday of Cyrus the Great, nor of Napoleon the Great, nor of Caesar the Great, nor of Alexander the Great, but we do keep the birthday of Jesus. Chrysostom, preaching in Antioch in A. D. 386, spoke of the birthday of Jesus. He said: "It is not yet ten years since this day became manifest and known to us. This day is everywhere a matter of discussion, for some accuse it of being a new feast, and new-fangled, and others that it is old and original." But there it is, celebrated not in a remote corner of the world, but in all the world! His birthday is known among all people. The radio sings his praise. The shops and stores exalt his name. The churches herald his message. We say and sing, "All hail the power of Jesus' name." From *Today*; Issue by Carol McAfee Morgan; The Westminster Press.

LIGHT IN A DARK WORLD

The Christmas story is wonderful, telling of wise men, stars, angels, shepherds, sheep, gold, frankincense and myrrh. What a boon these are to the sculptor, the architect, the dramatist, the writer! What we associate with Christmas is also wonderful—little children, music, carols, evergreen, friendships, a day given over to love and home and the atmosphere of peace. What a boon all of these values are to rich and poor, high and low, artist and sculptor!

The Christmas story is possible because Christ was born. "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have eternal life."

Christ was born centuries ago in a dark world—a world in which a Fascist Roman empire dominated. Christ is born today in a world that is still dark... But it is not all dark. Indeed, it is never completely dark when Christ is born. He sheds his light everywhere and one can see, if he looks, the light break through very dark places. From *The Twentieth Century Quarterly*; Article by Albert Buckner Coe; Christian Century Press.

THE HAND OF A LITTLE CHILD

One of the great passages in English literature occurs in George Eliot's *Silas Marner*. Because his life has been framed by evil circumstances Silas Marner had become a thoroughly selfish man. In his loneliness and humiliation hoarding gold was the only pleasure he had left. Then one winter night a lovely child found her way to his fireside. And looking into Eppie's eyes he beheld such beauty and wonder as he had never seen before. He was shaken out of his selfishness and pride. Nothing else had even been able to destroy his selfishness, but a little child captured his heart and took away all the possessiveness and self-concern. George Eliot writes of the transformation in these words: "In the old days there were angels who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now. But yet men are led away from threatening destruction: a hand is put into theirs, which leads them forth gently toward a calm and bright land, so that they look no more backward; and the hand may be a little child's."

With what better words could we describe the meaning of the birth at Bethlehem? In Bethlehem a hand was put into ours, to lead us forth toward a brighter land, so that we look no more backward. It was the hand of a little child. From *The Lost Gospel* by Robert E. Luccock; Harper & Brothers.

SAFE IN THE UNSLEEPING CARE OF GOD

Here is a man who, having reached the summit of a ridge in life, turns to look back along the way by which he has come, winding up through the years from babyhood to where he stands, and then out, and on ahead, till the track quickly loses itself in the mists and the uncertainties of the un-

(Turn to page 72)

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Ministers Study Methods of Counselling

Agree to a Five-Year Program of Specialization

by Roy A. Burkhart*

A GROUP of ministers have joined in an interesting five-year training program in counselling in Ohio. They have covenanted among themselves to stay together for this period and this is reported as a suggestion for other areas in other centers.

The modern church is not changing life; there is still too much dependence on preaching, upon talking, and not enough dependence upon counselling in the group process.

As Carl Rogers has pointed out, the purpose of counselling is to free people from whatever blocks their growth. That is the church's job; it is the church's opportunity to keep children free from birth to grow in the way and the truth by which the life that is God may become life eternal within them and the love that is God may become manifest in all areas of their living. Moreover, it is the church's opportunity to free those who have become blocked by wrong thoughts of self, by negative habits, by fears, anxieties, by unhealthy dependence or by such adherence to the earth that they cannot grow in the spirit. In other words, it is the church's opportunity to free people to seek first the Kingdom of Heaven in order that then all other things may be added.

The church faces also the challenge to create the kind of fellowship and guidance in the family and in all other relationships that support the individual in his spiritual search to become one with God and to know in all areas of living Christ.

The modern seminary is not training the minister in this kind of work. While the emphasis is pretty largely on preaching, when one studies the percentages of members who attend church, there is evidence of need here. But even if people do attend church and have no other way of sharing, of growing, of participating, lives will not be changed except in rare instances.

When we look at the record of the Christian Church through history there are very heartening results for the church has kept alive a heart of compassion; in the first two centuries it guided an enlightened conscience; it was sensitive to the leadership of the Living Christ and here and there there have been times in the history of these

2,000 years when this has been achieved in an unusual degree. But we are at the present moment at a low ebb in that area. In the third place, the church has preserved for us a gospel, but the record of the church from many standpoints has been very bad. Ever since the conversion of Constantine some of the bloodiest wars have been carried on by Christians. In the last two generations Christians have participated in bloody wars and they are girding themselves for another. We are living at a moment when the church is being shaped by secular forces instead of being a redemptive power. There is little difference between a church member and the non-member with the exception of the Quakers and to a lesser degree the Mormons and Christian Scientists.

Some of the weird religious cults condition the behavior of the people, but Christians generally do not seek first the Kingdom. They are victims of a strange type of religious schizophrenia. They split between worshipping their own egos and worshipping Christ, but their balance of devotion is to the earth, to the present want, to what they themselves want.

Not only are we headed toward another world war, but despite all of our teaching about brotherhood, we still have race segregated churches and some of our most prosperous churches are where restricted covenants are in force. While the church has done a fine job in world service yet it is not nearly what it should be as we all know. We have English-speaking community churches over the world, but the Christian church is hurt unspeakably by the "Christians" in America who do business in other nations. The family as an institution is disintegrating. Mental illness is increasing; child and juvenile crime is increasing and on all frontiers there is a break down in personalities. Within the church is not growing a vital dynamics that helps people be big enough for a free world.

Added to all of this is a divided church among Protestants that disproves the age-old faith that God is love.

We need a new, vital, blessed community with the dynamic power to guide people into a full commitment of their lives to seek first the Kingdom and to commit themselves through a

*Minister, Community Church, Columbus, Ohio.

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life-time training in prayer for God-guided living. The church fulfills four functions at its best: it alone can provide guidance for people from birth until the person is born out of his body into the full life of the spirit; it alone is in a position to give spiritual guidance to the whole family and moreover it alone can provide additional guidance for the whole family—no other institution is girded to do it. It alone can help people find answers to those questions upon which all other answers depend for meaning and it alone can achieve a teamwork of all the incentives in the community hallowed by religion for the full guidance of life.

Only in a church in which the guidance of growth as we have interpreted it is central, can the ministry of the true church be achieved.

Counselling to this group in Ohio is conceived in the fullest sense to guide a person in the life of prayer, counselling in all aspects of evangelism, in all the insights of counselling through the sermon, helping people with their problems in the group process and in the individual interview.

I**Elements in the Program**

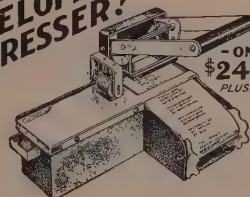
There are to be two intensive training seminars a year, one in the spring and one in the fall.

Each person follows a program of required reading. This program can be secured by any minister desiring it by writing to Reverend Fred Doty, 1320 Cambridge Boulevard, Columbus 12, Ohio, enclosing ten cents to cover cost of mimeographing and postage. Each person presents a counselling situation every two months. This situation may cover such experiences as winning a person to Christ, as helping a person grow in the life of prayer, achieving a counselling experience in the sermon or as working with an individual in some fundamental problem. The case is circulated by mail to all members of the group for criticism and is then saved for clinical discussion at one of the training sessions.

Each person is to spend one month or more in a mental hospital to get the ability to recognize types of mental illness and two weeks in a church where counselling is fundamentally a part of the total ministry. It is hoped to have a member of the Steering Committee visit each of the ministers in his parish to evaluate the degree of his own growth.

II**The Curriculum**

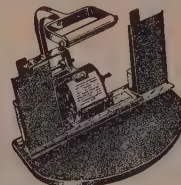
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Stages in the understanding of growing personality is also a major element. There are fifteen stages in a person's life which are inborn qualities, what comes in the package (baby types); individual differences at birth—basic intelligence and heredity; basic drives in personality; the anatomy of personality; what happens or can happen to basic drives—mechanisms; common mechanisms; symptom formation—maladjustment of common types, maladjustment of acute types; personality types; adult problems—with growing children, with growing youth, with growing adults; when a problem is a problem; classification of mental illness; psychosomatic problems; behaviour problems; salvation and freedom to grow; conflict and the power to overcome.

Another aspect of the curriculum is the church and the community covering such items as teamwork with the home, the school, the courts, with the doctors and psychiatrists.

Finally there is an emphasis on organizing the parish for the fullest guidance of growing persons, what professional staff is needed, how the minister can discover and train his own members for counselling to help people with their problems, winning people to Christ, guiding people in their growth in the life of prayer. One of the churches interested in this movement has a group of about eighty people who help the minister in all kinds of counselling. Then there are many other people who give time to winning people to Christ, others who guide children, others who share in parent training, others who guide youth.

III

How Is the Seminar Carried Forth?

First Community Church of Columbus, Ohio, has made this a part of its missionary effort. A young man two years out of Yale Divinity School who is interested in learning how to make the church's ministry vital in guiding growing life, is the secretary of the seminar. His salary is paid by the church and he gives half of his time to this project. He takes the minutes, makes all the contacts and circulates the various counselling situations which are provided.

For the two training sessions, the ministers are fed cost-meals by the church and entertained free of charge in homes of the First Community Church.

A steering committee is in charge of the seminar. On this steering committee there is a Congregational minister, a chaplain in a state hospital, two community church ministers and Reverend Doty, the secretary.

We need more fundamental training

Book Reviews

(From page 62)

volume goes as much into detail in one phase of the federal income tax as the annual does in the personal tax.

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If you are engaged in raising a large sum of money such as a building fund, this makes a powerful argument to persuade your large contributors to increase the size of the gift. In case of a large income contributor he may be persuaded to double the size of his gift if it is explained the second half will come out of his taxes.

This volume goes into the full story and gives you ideas you never could dream up by yourself. It appears to be robbing Uncle Sam to pay the Lord but it is certainly legal and is done with the whole hearted approval of the government. Those engaged in raising large sums of money for religious or social charities will find it most valuable.

W. H. L.

Preface to Ethical Living by Robert E. Fitch. Association Press. 80 pages. \$1.25.

This is a book through Haddam House. Its project is to publish religious literature for youth. Its special concern is in moral and religious questions that affect young men and women. The author, who was a chaplain in the last world war, is now Dean of the Faculty at Occidental College.

In the five chapters in this little book, he discusses learnedly *What's Going on Now?*, *Who Are We, Anyway?*, *Where Are We Headed?*, *Some Important Angles*, and *The Courage of Faithfulness*.

He shows that there is wide-spread lack of faith that is lost today. He says there is a moral and spiritual malnutrition that weakens the social order and prescribes a code of ethics that will guide one safely through the experiences of life.

T. B. R.

No person ever develops mastership who does not indulge in what may appear to be drudgery. Whether it really is drudgery or something finer depends upon the thinking and feeling that accompanies action.

seminars like this in different parts of the nation. We need ministers and churches who will give the time and pay the price of effort to become effective people in recovering the true church and making it vital in this hour.

†Those who would like copies of the plan in detail including books that are to be read may get same by writing to Reverend Fred Doty, 1320 Cambridge Boulevard, Columbus 12, Ohio, sending 25 cents to cover cost of mimeographing and postage.

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Merry Christmas Music by the Saintsbury Singers. Clarence Snyder at the organ. Three ten-inch records presenting some of the less familiar Christmas carols. Several appear on each record. The entire album offers, "God Rest You Merry Gentlemen," "Bring a Torch," "Good Christian Men, Rejoice," "Shepherds Shake Off Your Sleep," "I Saw Three Ships Come Sailing In," "The Wassail Song," "Break Forth O Beauteous Heavenly Light," "O Come, O Come, Emmanuel," "Lo How a Rose E'er Blooming," "Angels O'er the Fields,"

"Boat's Head Carol," "Deck the Halls," "The Holly and the Ivy," "Coventry Carol," and "When Christ Was Born of Mary Free." The three records in an attractive album, \$3.09.

Christmas Carols. Sung by the National Vespers Choir. Three ten-inch records with the better known carols. They are: "It Came Upon a Midnight Clear," "Adeste Fidelies," "Hark the Herald Angels Sing," "O Little Town of Bethlehem," "Joy to the World," and "Silent Night, Holy Night." Three records in an attractive album, \$3.09.

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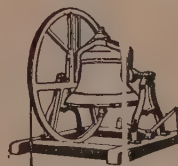
The writing is effective, the narration well done. They are well adapted for home use with the pre-school ages. Each box of three records sells for one dollar.

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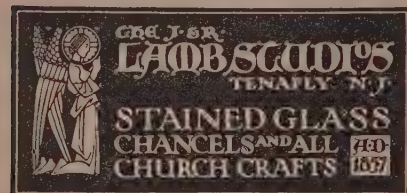


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(From page 67)

known future; and so looking, feels a deep peace settling down upon his heart, almost as if the dove of God's own Holy Spirit were alighting on it; and a firm conviction forming itself in his mind that there is, and can be, nothing in time or in eternity of which he need be afraid; and that, for his part, he is done with fear; means to live henceforth in that quietness of heart, and that happy confidence, which are the only reasonable moods for one whose own experience has proved to him how safe he is in the unsleeping care of God. From *Experience Worketh Hope* by Arthur John Gossip; Charles Scribner's Sons.

THE WAY TO FREEDOM

In *The Mill on the Floss* George Eliot describes a young girl whose life was one of long frustration. The father had come to bankruptcy and landed his family in poverty. He had put an end to her pleasant dreams. Her brother, whom she loved, had ceased to be interested in her. She felt like a bird

in a cage, beating its wings against the bars. One night in her room she opened an old copy of *The Imitation of Christ*, by Thomas a Kempis, and her eye fell on some passages that had been marked. They gave her the key to her problem.

"Know that the love of thyself doth hurt thee more than anything in the world. If thou seeketh this or that, and wouldst be here or there to enjoy thy own will and pleasure, thou shalt never be quiet nor free from care, for in everything somewhat will be wanting, and in every place there will be some that will cross thee. Thou must set out courageously and lay the axe to the root that thou mayest pluck up and destroy that hidden inornate inclination to thyself and unto all private and earthly good."

"It flashed on her," says George Eliot, "that all the miseries of her young life had come from fixing her heart on her own pleasure, as if that were the central necessity of the universe." There is a way of freedom to be found in bearing our cross if we use it to deny ourselves and follow Christ. From *Where the New World Begins* by James Reid; Abingdon-Cokesbury Press.

AN INSURMOUNTABLE TRAGEDY

What would be the insurmountable tragedy for mankind? Really there seems only one. Would it be pestilence? We have survived that time and again even when great proportions of the people died. Would it be atomic war? That would be ghastly beyond imagination. Our civilization probably would disappear. But a remnant could go on if they had the spiritual stamina to rebuild. But there is one thing which would be utter tragedy—if tomorrow morning we should be confronted by indisputable proof that God does not exist, that there is no moral mind directing this universe, that there is no meaning behind the obvious law, that there is no spirit to respond to our loneliness, that we are inescapably alone, that there is no God. From *The News in Religion* by Gene E. Bartlett; Abingdon-Cokesbury Press.

THE FEAR OF SELFISHNESS

The fear of God is the fear of selfishness, when God requires self-giving. He that seeks his own life selfishly will lose it; he will surely lose it. Judas had already lost his life before he went out and committed suicide, before he betrayed Jesus with the kiss, before Jesus directed attention to his betrayal in the upper room in Jerusalem. That kind of selfishness causes us to lose our lives. You know the person who is always out to get what

is coming to him, out to take care of himself because—as he says cynically, no one else is going to take care of him—out to defend himself against doing what he does not feel like doing. The classic caricature of selfishness is Scrooge of Dickens' *A Christmas Carol*. And yet his piece is hardly a caricature; it is really a character portrayal. The fear of God is the fear of selfishness. The fear of selfishness is the fear of becoming like Scrooge. From *Ambassador in Chains* by Hampton Adams; The Bethany Press.

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Some Benedictions

Based on The Goodspeed New Testament

Arranged by Edward E. Chipman*

1.

Now may the God who has thought us fit to be intrusted with the good news of his gospel in Christ, keep us faithful to his will and way, that we as Christ's apostles shall ever seek not to please men but to please God the Father, who tests our hearts and trusts our love. Amen.—I Thessalonians 2:4, 6b.

2.

And now, in the glad consciousness of pure joy and noble desire and unselfish love inspired by the holy spirit in your worship, may you go forth to serve a true and living God, with an energetic faith in his power to help, and with an unwavering expectation of Christ's companionship to lead you into fullness of life. Amen.—Thessalonians 1:6c, 9c, 3, 6b.

3.

May the all-loving and most merciful Lord make your love for one another and for all men wide and full, so that your hearts may be strong and faultlessly pure in the sight of our God and Father. May you stand firm in the Lord, knowing his power to keep and to save, encouraging and strengthening one another in the Lord. Amen.—I Thessalonians 3:12-13, 8b, 11.

4.

May God himself, the giver of peace, consecrate you through and through. May you be kept sound and irreproachable in spirit, soul and body. The blessing of our Lord Jesus Christ be with you. God bless you and give you peace. Amen.—I Thessalonians 5:23, 28, 1:1b.

5.

Now may you, in growing faith and in increasing love for all men, go forth to prove yourselves worthy of the Kingdom of God, in the face of all hardship and troubles you may be called on to endure. May you be found worthy of the call God has given you, and by his power fulfill every desire you may have for goodness, and every effort of your faith—that the name of our Lord Jesus may be glorified in you and you in him, unto blessing for all mankind. Amen. — II Thessalonians 1:3-5, 11-12.

6.

May the God who so greatly loves you, and who chose you from the be-

ginning to be saved through consecration by his Spirit and through faith in the truth, keep you firm in your faith, guiding your hearts into an unshakable sense of his love and into a steadfastness like Christ's,—that you may advance his gospel and kingdom, and may share in the glory of our Lord Jesus Christ. Amen.—II Thessalonians 2:13, 3:5, 2:14.

7.

Now may our Lord Jesus and God our Father, who has loved us and kindly given us unfailing encouragement and a well-founded hope, encourage you and strengthen you to do and say everything that is right. May you rely on the Lord, confident he is to be relied on, and will give you the strength and protection you need from all evil. So may the Lord of peace himself give you peace in every way. Amen.—II Thessalonians 2:16, 3:1, 3, 16.

8.

Now may the God who has called you to freedom, and has made you to become alive by faith in his Son, make you to live by his Spirit, unto the doing good to all men. So living, may you never tire of doing right; and may the blessing of our Lord Jesus Christ be with your spirit. Amen.—Galatians 1:15, 5:13, 2:20b, 5:16; 6:10a, 9a, 18.

9.

May the Spirit of our God, by which men become upright, dwell in you richly to the accomplishment of his will for you. May you follow eagerly the example of Christ, not aiming at your own advantage but at the good of all. So may the God in whose providence you were called into fellowship with Jesus Christ, grant you his joy and peace. Amen.—I Corinthians 6:11dc, 10:33b, 11:1b, 1:21, 9.

10.

May God our Father, the Source of all things and through whom we live, keep you firm and unmoved in your faith, ever devoting yourselves to the Lord's work, knowing that through him your labor is not in vain. Through Jesus Christ our Lord.—I Corinthians 7:6, 15:58.

11.

Now may the God who always stands ready to comfort all who steadfastly endure sufferings for his sake, keep you steadfast in all pure motives and godly sincerity. Relying not on yourself but on him, may you know the anointing of his Spirit in your heart.



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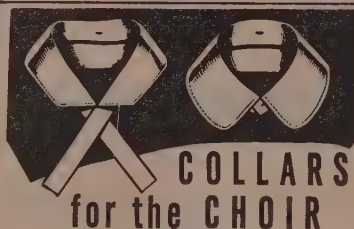
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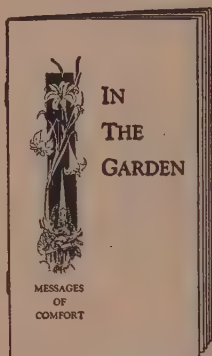
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ELLIS W. DANA

Executive Vice President, Wisconsin Council of Churches, Madison, Wisconsin

See article "How to Register Social Concern," page 8 of this issue.

May God our Father and the Lord Jesus Christ bless you and give you peace.—II Corinthians 1:3b, 6c, 12b, 9b, 22, 2.

12.

Now may the God who said "Let light shine out of darkness" shine in your hearts; to give you increasing knowledge of his love. May you in his sight commend yourselves to every human conscience, establishing your confidence not in the letter that kills, but in the Spirit that gives life; unto the glory of God and the exalting of his Son. Amen.—II Corinthians 4:6, 2b, 3:6b.

13.

May the God who has intrusted you with the message of reconciliation find you ever faithful in proclaiming it. May Christ's love control you, so that you never lose heart, ever leading you to the doing of what is right in the Lord's sight. So may he who is able to provide you with every blessing in abundance increase in you the knowledge of his will and love. Amen.—II Corinthians 5:19, 14, 4:16a, 8:21.

14

Now may he who supplies the sower with seed and bread, so supply you and multiply and enlarge the harvest of your uprightness. May the gentleness and forbearance of Christ dwell in you for good to all men; and may his truth and the power of God make you alive, to the perfecting of your characters and the performing of his purposes. Through Jesus Christ our Lord.—II Corinthians 9:10, 10:1b, 13:4c, 9b.

15.

God our Father and the Lord Jesus Christ bless you. May the God who ministers unto you through his wealth of kindness, forbearance and patience, induce in you ever-increasing love and loyalty, and that zeal and knowledge of his truth, whereby you may enlighten others, and wherein you are saved.—Romans 1:7c, 2:4b. I Timothy 2:4.

16.

Now through the holy Spirit that has been given you, may the love of God flood your heart. May you be conscious that by Christ's death you have been freed from sin and raised unto a new life in relation to God. May you be guided by God's Spirit as his sons, to the good of men, the glory of God, and the spread of his gospel.—Romans 5:5, 6:4, 7-10b, 8:14, 2.

17.

May God who is over all be blessed forever! May the Spirit of him who raised Jesus from the dead possess your souls, and make you sure that in everything God works with those who love him to bring about what is good. In that surety may you work for God, to whom be glory forever, through Jesus Christ our Lord. — Romans 9:5b, 8:11, 28, 15:17b, 16:27.

18.

With hearts full of good will toward all men, may you go forth in sincere devotion to God, praying that men may be saved from selfishness unto God's way of uprightness in Christ. And may your lives conform unto your prayer in the message you preach both in deed and word. Amen.—Romans 10:1, 2, 3b, 8b.

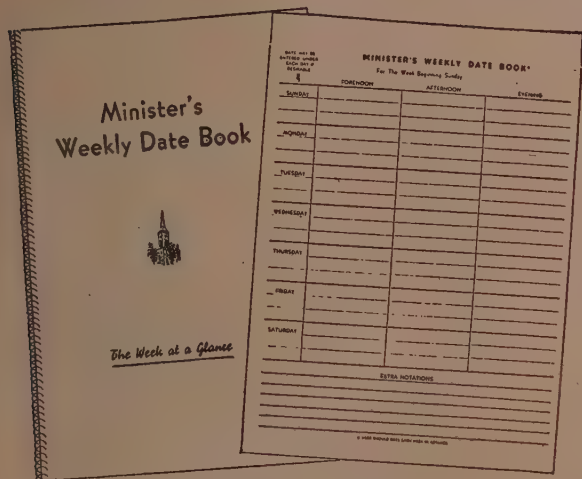
19.

Unto him from whom everything comes, through whom everything exists, and in whom everything is made complete, be glory forever! And by his mercy may you offer yourselves a living sacrifice, holy and acceptable to God—conforming not to the customs of this world, but transformed by your new attitude of mind TO THE SEEKING out of what is good and pleasing and perfect in his sight.—Romans 11:36, 12:1-2.

CHURCHWOMEN SEND DOLLS OVERSEAS

Los Angeles—Members of the Federated Dorcas Society, women's welfare group of the Seventh-day Adventist churches in this area, have sent 600 dolls overseas to make Christmas a little brighter in drab European homes.

The dolls, made, dressed or repaired by the women, will be distributed to European youngsters regardless of religious affiliation.—RNS



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Communion Record—(No. 2)



To Our Guests

We are glad that you visited us today. We hope that you enjoyed the hour of worship and will soon return.

If you will sign this card and give the information requested, it will help us to identify you. Then please place the signed card on the collection plate; hand it to an usher, or give it direct to the pastor. Thank you.

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Brotherhood in Worship

How Christians and Jews Worship Together

by Hugh M. Miller*

MOST churches and synagogues talk brotherhood and members are urged to practice brotherhood during the week. During Brotherhood Week last February the members of the First Memorial Presbyterian Church and the Dover Jewish Center in Dover, New Jersey, also discovered a way to worship together in brotherhood.

It all came about through a discussion in which the leaders of both organizations took part urging a more positive public presentation of the

*Minister, The First Memorial Presbyterian Church, Dover, New Jersey.

common ground between both groups. It was decided that both congregations would be invited to participate in Brotherhood Evening to be held in the lecture hall of the Presbyterian Church and to take part in a program which would show the traditional and customary worship in both organizations. The church choir (adult) of the Presbyterian Church and the Jewish Center choral group began work on representative music and the service was planned to include one-half hour of music of the Christian tradition and the same amount of music of the Jewish tradition. The attached program

shows the opening of a typical Christian service and the closing that of the Jewish, the benediction given by the rabbi in both Hebrew and English. After both periods of worship three hymns of brotherhood were sung, chosen so that all could participate. One was the Christian "Come, Thou Almighty King," second was the Jewish *En Kelohehu*, and the third was the patriotic hymn "O Beautiful for Spacious Skies." The Army and Navy hymnal, *Song and Service Book for Ship and Field*, which contains all of these, was used for this portion of the service. The manner in which the large congregation took part in this singing will never be forgotten.

All through the service explanation of each musical number and act of worship was given in great detail. Even the garments peculiar to clergymen and choirs were explained and were the source of amusement and good fellowship. The Christian portion of the program particularly was arranged to show typical representative music both of the method of worship and the phases of history of the Christian church. This will be seen by study of the program itself.

Following the benediction a social period was observed and much good fellowship felt.

PROGRAM

Instrumental Prelude

1. Piano—"Hebrew Prayer of Thanksgiving" -----Gaul
2. Piano and Violin—"Kol Nidrei" -----Bruch

The Invocation

Music of the Christian Tradition

The Memorial Church Choir—

1. "Let All Mortal Flesh Keep Silence" -----Traditional
2. "A Mighty Fortress Is Our God" -----Luther
3. "Now Winter Fades From Sight" -----Bach
4. "Come to My Heart, Lord Jesus," Robert Noble, Baritone ---Ambrose
5. "Go Down Moses"---Negro Spiritual
6. "Spirit of God, Descend Upon My Heart" -----Arr. Harris

Presentation of Citations to Local Citizens

Music of the Jewish Tradition Jewish Center Choral Group

1. "Ma Tov" -----Lewandowsky
 2. "Hallelujah" -----Lewandowsky
 3. "Eitz Chayim Hi" -----Traditional Synagogue Hymn
- #### Hymns of Brotherhood
1. "Come, Thou Almighty King" Stanzas 1, 2 and 3 ---Number 112
 2. "En Kelohehu" -----Page 74
 3. "O Beautiful for Spacious Skies" -----Number 122

The Benediction

"BELIEVE IT OR NOT,
HOPE HAS AN
INTELLIGENT IDEA!"

says CROSBY

CROSBY:

Folks, this is fantastic, but old Hope has a great idea. He thinks *everybody* ought to give U. S. Savings Bonds for Christmas presents!

HOPE:

Thanks for the kind words, son. But no kidding, ladies and gentlemen, those Bonds are sensational. They're appropriate for *anyone* on your list. On Christmas morning, nothing looks better in a stocking—except maybe Dorothy Lamour.

CROSBY:

Old Ski Nose is correct. And don't forget—you can get 'em at any bank or post office.



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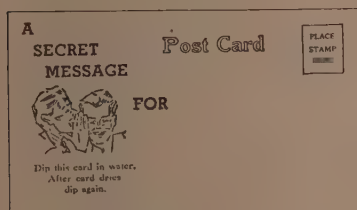
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(Readers can secure further information about any of these items by writing *Church Management* and mentioning the number which follows each story.)

A black and white illustration of a woman standing in a closet, looking at a long, open jewelry box filled with various pieces of jewelry, including necklaces, bracelets, and earrings. The woman is wearing a short-sleeved, button-up top and a skirt. The closet has a wooden frame and a hanging rod with several necklaces. The jewelry box is open, revealing a variety of items, including necklaces, bracelets, and earrings. The woman is holding the box with both hands, and she is looking at the jewelry with a slight smile. The background is a simple, light-colored wall.

WE MISSED YOU SUNDAY



"Just a note from your pastor to say that he and your friends missed you from our services Sunday. We will be looking for you in your accustomed place next Sabbath." (No. 12482)

By Ernest K. Emurian

When Christmas time approaches, and
familiar carols ring,
The peoples of the world march in,
each with a song to sing;
I think the Heavenly Father planned
that it should be this way,
To bind a broken, shattered world in
one, each Christmas day.

The Englishman George Handel joins with Isaac Watts to sing, "Joy to the world, the Lord is come; Let earth receive her King." While Frenchman Adolphe Adam the organ's chambers swell, To play a matchless melody, his "Cantique de Noel."

The British sing their rousing carol,
driving gloom away,
"God rest ye merry, gentlemen, Let
nothing you dismay";
While Welshmen, gath'ring round the
board, in festive mood and jolly,
Unite to swell the chorus, "Deck the
halls with boughs of holly."

"The First Noel" from Britain, and
 "Torches Bring" from France;
 "It came upon a midnight clear," from
 a Unitarian manse;
 The Italian poet, Christina Rossetti,
 gives the rhyme,
 "Love came down at Christmas, Love
 all lovely, love Divine."

Phillips Brooks, Bostonian, now lifts
his voice on high,
"O little town of Bethlehem, how still
we see thee lie;"
While unknown ancient Latins the same
old story tell,
In "Adeste Fidelis" and "Veni Im-
manuel."

The Polish children sing a song as
lovely as them all,
"Infant holy, infant lowly, for his bed
a cattle stall";
While German children sing, a native
lullaby instead,
In Luther's: "Away in a manger, no
crib for a bed."

The humble poor of every land sing
all the world around,
"While shepherds watched their flocks
by night, all seated on the ground;"
And "Angels from the realms" and
"As with gladness men of old,"
While "We three kings of orient" the
guiding star behold.

We "Hail to the Lord's Anointed"
 "In Dulci Jubilo,"
 While Frenchmen sing their "Gloria
 in excelsis Deo;"
 And "Good King Wencelas looks out"
 to see the wonders there,
 While Americans are carolling,
 "There's a song in the air!"

For Charles Wesley, Methodist, the
heavenly anthems ring,
With Mendelssohn, the Jew, in "Hark,
the herald angels sing;"
While Mohr and Gruber, Austrians,
put darkness all to flight,
(Turn to next page)

*Used as recitation to open an evening of Christmas carols this is most effective.

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United International, Inc., decided to make a nation-wide survey to determine to what extent the market would support the production of new 16mm entertainment programs. This survey, which is going to all 16mm libraries, exchanges, circuit operators

and 16mm theatres, will also be made available to schools and churches through the medium of their management publications.

Questionnaire, which is in the form of a return-postage-guaranteed postcard, asks two pertinent questions, as follows: First—How many first run 16mm entertainment programs could you show, or obtain bookings for, per week, every two weeks, or per month? Second—(directed at libraries, distributors, film exchanges and circuit operators)—How many play-dates over an eight-month period could you obtain for each new 16mm entertainment

program offered you on an unrestricted and exclusive basis?

Christmas Carols

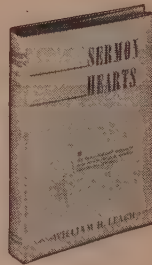
(From page 77)

And sing for us the universal fav'rite,
"Silent Night."

Around the throne of God we'll join
and sing these songs one day,
With "every kindred, every tribe,"
when earth has passed away;
We'll "hail the power of Jesus' Name,"
while "angels prostrate fall,"
And "bring forth the royal diadem,
and crown Him Lord of All!"

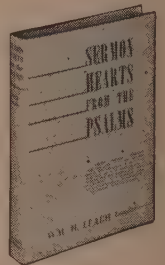
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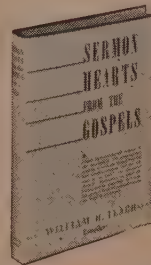


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MARYLAND



APPROVES EQUAL PROTECTION FOR ILLEGITIMATE CHILDREN

Paris — A Norwegian amendment guaranteeing the "same social protection" to all, whether born in or out of wedlock, was written into the international Declaration of Human Rights here by the Social Committee of the United Nations General Assembly.

Thirty-two members of the committee voted for the amendment, ten did not vote, and two voted against it. The negative votes were cast by Mrs. Franklin D. Roosevelt of the United States and P. C. Chang of China.

During debate on the amendment Mrs. Vodil Begtrup of Denmark said the term "born out of wedlock" is the one used in Denmark for illegitimate children. She stressed that the Declaration of Human Rights is not a juridical document, but an instrument to influence public opinion.

Committee members from Yugoslavia and Norway said they favored an

amendment which would clearly define the rights of illegitimate children. They received support from China, Ecuador, the U.S.S.R., the Ukraine, and the Dominican Republic.

Objections, however, were raised by Mrs. Freda Corbert of the United Kingdom, who said the rights of all children were sufficiently covered elsewhere in the declaration.

Another objector was Dr. Marga A. Klompe of the Netherlands, who asserted her country did not put illegitimate children on the same level as legitimate ones. She said such a proposal would weaken the marriage bond by encouraging births outside the family unit.

Although all children deserve equal social protection, Dr. Klompe added, a specific reference to children born out of wedlock would "harm the moral value of the declaration by undermining the marriage bond."—RNS.

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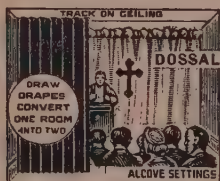


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PRESSES

Editorials

(From page 7)

"'George,' I said, 'I want to get to bed. Get busy and make up lower nine.'"

"'Yes Sah,' he replied.

"He went right to work and made-up the berth for me.

"I think that God made the white man to give orders and he made the black man to take them. If we follow this plan we will have no race problems in our country. And I know that the best black men agree with me."

3. Now we go back to the east. Again it is the adult class. The teacher this time is a lady. The lesson is concerned with the conversion of Saul. This woman, evidently, has sat in some popular psychology classes; she didn't believe in instant conversions.

"Good psychology," she said, "leads one to always study the antecedents of any particular case. It is impossible for me to believe that Paul was converted from a heathen to a Christian by a vision on the road to Damascus. But I do believe that the Bible account is true—but incomplete. I am sure that if the whole story is told you will find that either Paul's parents or his grandparents were Christians. Perhaps it was only one of them. But the instruction he received from this Christian parent prepared him for his conversion."

So there you are, gentlemen. I am not insisting that all religious instructions in our church schools lowers itself to this ridiculous level. My point is that the minister had better look around a bit to see just what his school is offering under the name of Christianity—especially in the vacation season.

Prohibition Dies in Kansas

PROHIBITION took its last gasp in Kansas at the recent election. It closes the story of one of the most idealistic, yet most understood, social movements in American history. Tied up in the single package has been idealism, prayer, romance, physical education, intolerance and social legislation. It is hard for some of us to take, at face value, the obvious facts of life. But the American people do not want prohibition.

Yet, it is a blind spot in our social reasoning. No one challenges the scientific findings of the effect of alcohol on the individual nor its devastating effect of the liquor business on the social structure of a nation. Today alcoholism is considered an unfortunate disease. So is the practice of using opiates. But in the latter instance the sale of drugs is regulated through the media of physicians and pharma-

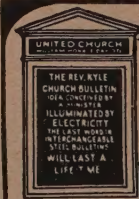
cists. Alcohol is regulated through state stores, manned by untrained salesmen and political appointees. It is hard to think of any job which requires less social consciousness, or technical training, than that of running a liquor store.

Prohibition was a prohibitory law. It did interfere with personal liberty. Our nation has been running so wild on laws which interfere with personal liberty that it is strange that this law should be singled out for rebuke. Personal liberty has been diminishing year by year. During the war we were told how many miles we could drive; now we are told how much we can charge for rental on the upstairs apartment; our bank account is subject to inspection by government officials; the city tells us where we are to keep the family dog; the home is no longer one's castle. But prohibition of alcoholic intoxicants is prescribed because it interferes with personal liberty.

One is prohibited from spitting on the sidewalk, from letting snow remain in the drive; the government decrees how much wheat the farmer shall raise and the number of hogs he shall feed. The speed on the highway is subject to regulation. But to prohibit alcoholic beverages — that interferes with personal liberty.

The owner of the sidewalk which becomes icy causing an accident is subject to prosecution. The fellow who paints his own house violates some labor law. If your automobile hits a pedestrian the law will get after you—the only successful defense is to prove that you were incompetent because of alcohol. But the man who sells liquor, a habit forming drug, promiscuously, seems to be outside of the moral regulatory laws. Police pass by the drunken beggar on the sidewalk with a grin.

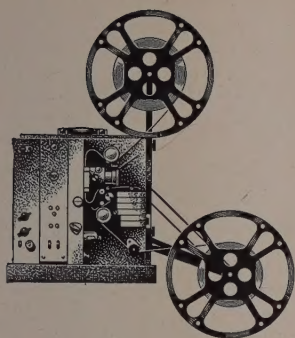
Perhaps the most amazing reversal is found in the attitude of Protestant church members. Temperance resolutions are given little thought though they still stand on the books. In our own city of Cleveland a recent survey covered a selection of Catholic and Protestant homes. The percentage of drinkers was about even. 764 Catholic homes found but 314 families which did not drink; 667 Protestant houses disclosed 333.



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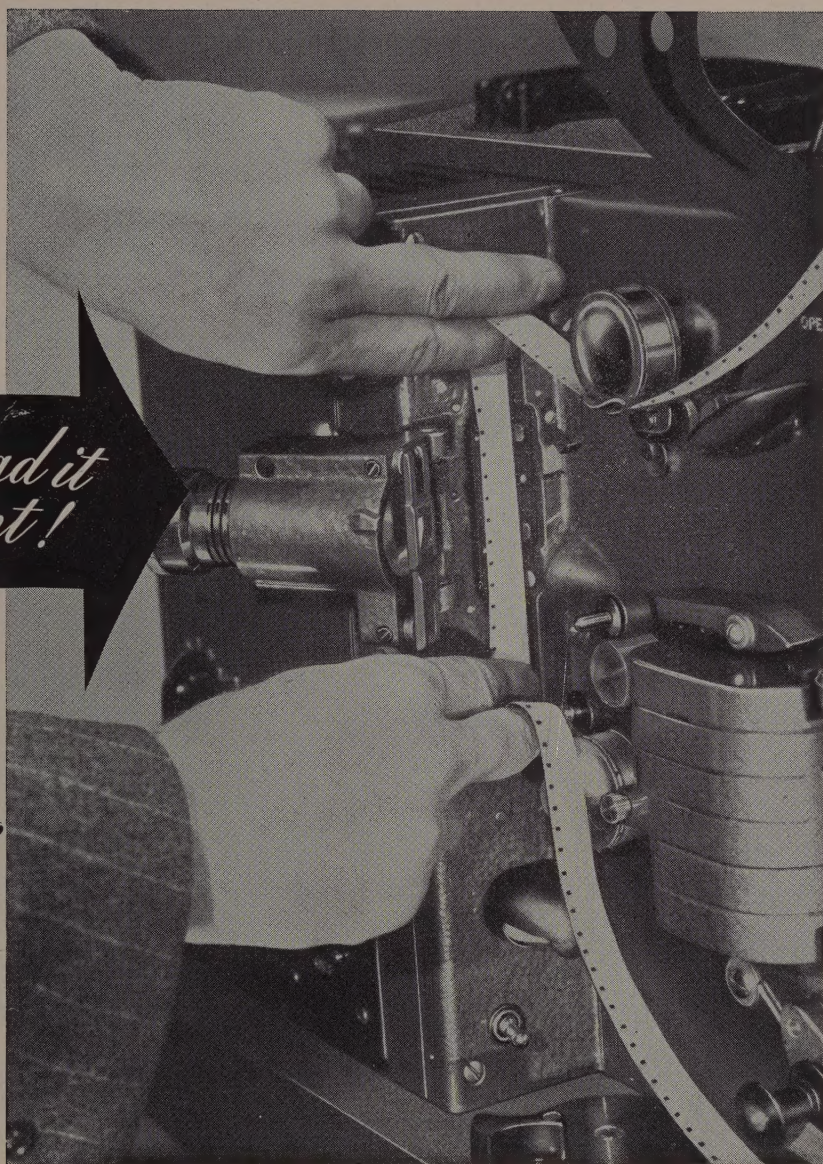
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16mm SOUND PROJECTOR



● Under the large upper drive sprocket . . . in aperture behind the free-swinging gate . . . around the sound drum . . . over the large lower take-up sprocket—and the RCA "400" is threaded with film!

Teachers and students can do it in a moment. Both new and experienced operators say, "It's the easiest and

quickest 16mm projector to thread."

To this famous EASY THREADING system RCA has added "cushion action" sprocket shoes, contoured sprocket hubs, wide opening picture gate and the threading path embossed as a guide line on the side of the projector.

In addition to simplified threading you'll enjoy "theatre-like" sound re-

production, brighter pictures on the screen, simplicity and convenience of operation.

A PROOF-TEST—with your sound films—will show you that you get more for your money with an RCA "400" sound projector. For illustrated brochure and name of nearest dealer, write to: Sound and Visual Products, Dept. 24L-V, RCA, Camden, N.J.

*First in Sound...
Finest in Projection*



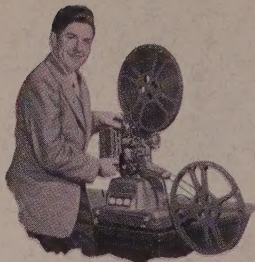
SOUND AND VISUAL PRODUCTS
RADIO CORPORATION of AMERICA
ENGINEERING PRODUCTS DEPARTMENT, CAMDEN, N.J.

In Canada: RCA VICTOR Company Limited, Montreal



"I carry it easily!"

—Because projector, speaker and accessories all are combined in a single lightweight unit weighing only 33 pounds—as compact as a suitcase, and really portable!"



"I thread it quickly."

—With Revere threading is only a matter of seconds. Four handy threading points and a simple film path make Revere the easiest of all sound projectors to thread.



"I run it like an expert!"

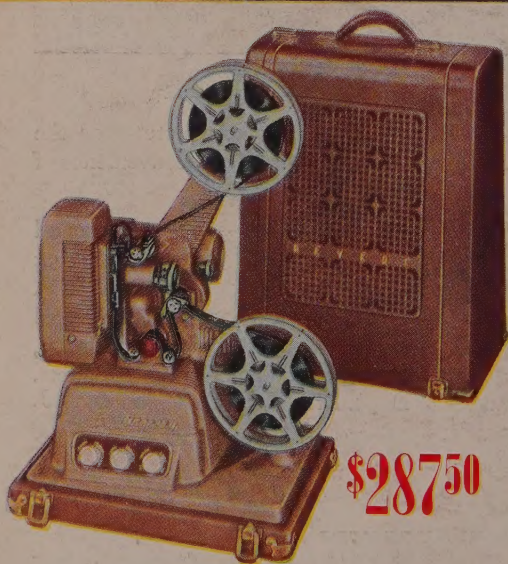
—All the operating controls on the Revere are at my fingertips... easy to see and reach. Focusing, tilt control and framing are simple as can be. Fast, automatic rewind eliminates long waiting between reels."



"So simple, I entrust my students to operate our Revere Sound Projector"

"With my students handling the operation of our Revere, it leaves me free for the advisory aspects of sound movies. Too, it encourages a greater feeling of student participation, increasing the interest and educational value of our audio-visual program."

More and more schools, churches and business organizations prefer Revere Sound Projectors for their portability and operating ease. They are selecting Revere, too, because of its rich "theatre-tone" and brilliance. And at Revere's low price, they can buy several projectors instead of one—thus extending the scope of their audio-visual activities.



\$287.50

Compare Revere—feature for feature—with any sound projector at any price. You'll agree with audio-visual authorities that it's the best buy to be found in 16mm sound projectors. Ask your Revere dealer for a demonstration today!

REVERE CAMERA COMPANY, CHICAGO 16

Revere 16
16MM SOUND PROJECTOR